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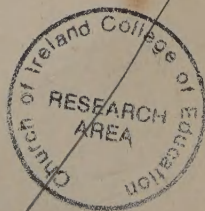
THE REV. EDWARD THRING, M.A.

HEAD MASTER OF UPPINGHAM SCHOOL,
LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE.

SECOND EDITION.

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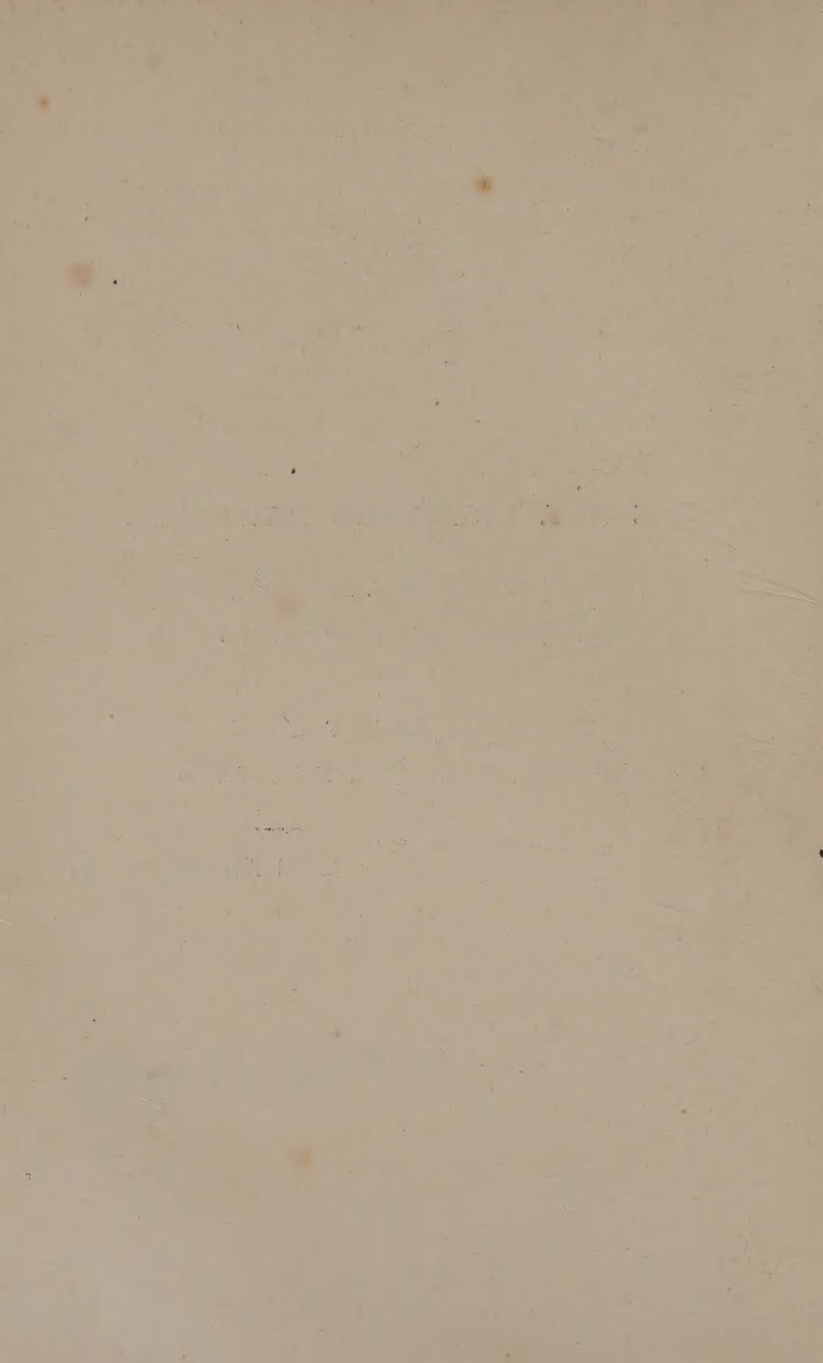
THE REV. DRUMMOND RAWNSLEY,

THE FIRST PERSONAL FRIEND WHO
TRUSTED HIM IN HIS PROFESSIONAL LIFE,

THESE RESULTS OF WORK
ARE AFFECTIONATELY DEDICATED

BY

THE AUTHOR.



PREFACE TO THE SECOND EDITION.

EVERYBODY has been at school, and everybody in consequence has something to say about schools, and schools have not agreed with some constitutions; but eating an unwholesome dinner does not make a doctor. To feel an evil is something, but it is not all.

At present there are many elementary questions in practical education quite unsettled, which nevertheless must be settled before any true agreement or disagreement can ^{*}be arrived at. For example, is it the business of a school to teach and train every boy, or is it enough to offer

knowledge which only the clever and hardworking boys take and digest ?

The answer to this question involves the gravest differences of construction in schools.

Again, there is no necessary connexion whatever between what kind of knowledge, Classical, or Modern, or both, or a thousand etceteras, should be taught, and the other no less important but different point, what is the best way of teaching, what is wanted for imparting any kind of knowledge well, and training the general life.

A great step will be gained when these two things are kept separate in every discussion on Education.

There may be exceeding difference of opinion as to what should be taught, whilst all the ordinary requirements for good teaching and good life are as capable of being stated with certainty as any mechanism, the requirements of a good ship for instance.

A ship that is not seaworthy cannot go with safety anywhere, however good the Captain may be.

No school is safe in which certain facts of construction are disregarded, however good the Head-master may be.

I hope I have done shipwright's work and gathered some knowledge of construction in doing it. If not, it matters little provided the conviction that there is shipwright's work to be done in schools becomes a definite and fixed idea.

The ordinary machinery for good school-life is a thing of calculation and measurement. But all discussion is in vain unless parents are interested.

What do they want when they send their children to school?

The question is simple, but it admits of many answers.

The most renowned English schools have given

their answer; that answer is sure to be a true one on the whole. It certainly represents a prevailing wish and belief. And Schools cannot lightly disregard such a fact. An effort however has been made in the following pages to put out in a plain way the machinery of a first-rate school. Whether it is practicable at present or wished for, has not entered into the question; neither is there any opinion offered on the merits of any existing school. Every year of work has brought fresh difficulties to light; and these results of work are offered in the hope that they may be of use to working men.

THE SCHOOL-HOUSE, UPPINGHAM,
October, 1867.

PREFACE.

THIS little volume was completed before the valuable and interesting Report of the Public School Commissioners appeared. Nothing however has been added or altered in consequence, on account of the entirely distinct character and aim of this work. The Report is an authoritative judgment on evidence; this is nothing more than a bit of evidence itself. The Report is a judgment delivered on schools as they are; this to a great extent deals with the theory of schools as they should be. The Report makes a statement of

the success or failure of present results; this is an attempt to explain processes, and to give an idea of how results are to be attained, and in what manner a school-system should be worked before it is condemned. In the last thirty or forty years something of the same kind has come to pass in schools that has been going on in the great manufacturing districts. There has been a sudden growth, a great increase in numbers, an entire alteration in the way of working, a different sort of life set on foot, without any corresponding change in the old means adapted to a lower and less complicated state of things. The Parish boundaries, for instance, and the Parish church remain the same, whilst everything else is changed. But it would be more true in such cases to say that the Parochial system has never been tried; than that it has failed. Fresh powers are wanted to deal with fresh life. So it is with schools. And though it may seem useless to add one more cry to

the tumult of voices, yet it is hard to stand by in silence, and see our beliefs perishing without fair trial. A message plainly delivered by common lips in time of war may save an Empire, if it is indeed a message. This little volume would faintly try to deliver a message gathered from daily work. If the work is true, and the message, it may perhaps at some time or other do its mission. If it is not true, let it go. Or, if there is to be a breaking up of old things, still in time to come it may be good that our sons should know that some of those who strove and lived before them found meaning which satisfied their hearts, and a reward in that their life, and would not willingly let the things they prized pass away into a dishonoured grave. In such a feeling I have endeavoured carefully to avoid all personality and anecdote, to put out simple belief, and the principles on which the belief is grounded, that it may be judged on its own merits in no party spirit, and whether rejected

or accepted be fairly tried; so that if it be true and to live, it may as little as possible give pain to any working man; if true and to pass away, whether what comes be better or worse, there may still remain no base epitaph of an old belief.

THE SCHOOL-HOUSE, UPPINGHAM,

April, 1864.

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and taking away a bit in another is very great. This plan however tacitly assumes that there has been a definite original scheme. Whereas there has obviously been nothing of the kind. As fresh needs arose, a prop here and a prop there has been put, a wall, or a buttress been added, each perhaps wanted only because the former piece was imperfect. And thus all may hold together, each part be most necessary, though not a single portion would stand exactly as it does stand had there been any foreknowledge at the beginning of the necessities which would have to be met. Now there is sure to be much good in any real growth, however defective or incongruous parts may be. How is the good to be got at, and put in its most effective form? Certainly not by the same kind of patchwork that has already been found wanting. The attention must not be fixed on detached parts which possibly do not belong at all to a right carrying out of a mature plan. There is a necessity in such a case of withdrawing the mind altogether for a time from the actual state of things; of going back to first principles, and examining carefully what is the true object to be

striven for. A clear view of the object proposed will suggest a clear outline of the means required; and then it will be possible to deal in a practical manner with the material in existence, and to choose or reject in no chance way from the mass before our eyes. What then is education? This must be known, before a judgement can be formed on the best way of educating. And by the word education is meant the best training for the young with a view to their after life. We are at once brought face to face with the great question of Time by this statement. What time can be given for training? Time is paramount lord of all progress. As soon as men have any time at their disposal over and above what is needed to get food, they employ it in making some advance towards a higher state of life, mental or bodily, that is, they employ it either in getting knowledge for its own sake, or for the sake of the advantages it brings. And as years pass on there is much stored-up power which has been acquired in this way. Education keeps the key of this treasure-house. The treasure-house of time is barred and locked. Mankind have to wage a

never-ceasing contest against Time first for food and bare subsistence, then for the mastery over his more precious secrets, and to get the key of his treasure-house. And whether men make him do their bidding and give up his treasures, or follow him wherever he drags them, is no slight difference. It is the difference between being a slave in the world, or a master. The progress of the world turns on this mastery over Time. And this mastery over Time in its best and widest sense is the gift of education. Education is the master and keeper of Time and his treasures, and all the main distinctions of man from man, and class from class, depend on it. For, in a free country, all classes are working classes, and the superiority of one class to another in the long run depends on the value of their work; and the value of the work depends on the capital, intellectual or other, required before the work can be done; and both intellectual skill and money, in the ordinary course of events, are the result of a mastery over time. And education gives this mastery. Each generation hands over much of its acquired capital to the next in this way.

But money differs from intellectual stores in this important particular, that it can be passed on at once to a new possessor, whereas each man must for himself gain possession of the intellectual capital of past generations. The intellectual rank and the skill required for high class intellectual work must be conquered afresh by every man and every class daily. And time is required for this, so there is a constant demand for time. Thus, the main laws of society are simple, and excepting where men approach more nearly to the condition of savages, rank is founded on unalterable distinctions; the distinctions which result from effective work, and the power over time that past good work gives to those who have done it, or to their children. For though fortunate and gifted men in a free country can rise rapidly from class to class, the classes of themselves admit of no change, excepting greater graduation. Wherever there is valuable labour and intellectual power, wherever man rises above the savage state, and becomes higher and nobler in his work and objects, the value of the work done, and the time and capital expended in doing it, will determine the rank and

class of the workers. And as the main demands never cease, as men must daily work to reproduce the perishable articles which life on earth requires ; the values of different kinds of labour remain a constant quantity, and class-rank is equally constant, for it is only another name for value of work done.

Rank and class then in a well-ordered community mean the mastery over time, and a wise use of it. The higher rank will always be held by that section of the community who have most time at their disposal and use it wisely. This does not depend on opinion, it is a law of nature, and however men rebel against the idea, and endeavour to make numbers their standard, their efforts will be vain. As far as they are successful, they drop down the scale of powers to the savage's principle of brute force a little disguised, and even then, in an artificial state of society when they come to government, have at once to repudiate their principle, and choose individuals by a different test to carry out their will and govern in their name. Savages alone have no true class distinction as being without education, and having no

valuable work. As long as time is required to learn high-class work, as long as some kinds of work are better than others, there can be no change in the main class distinctions. Demagogues may rave, and multitudes may listen, and in their own country succeed in destroying and pulling down the greatness that offends them; but the laws of nature, outraged in one place, find free scope in another. And the mastery over time and first-rate work break loose from the Trades' Union narrowness of narrow minds, whether of high or low, and reassert their power in some freer place. Unless some great reformer of creation will relieve mankind from the necessity, each generation in turn, of getting a living from the earth for itself, this law will remain in force; a necessity which decides at once and for ever that the great majority can have no mastery over time, as they have to begin to labour early in order to live, and to continue doing so. Until this law of labouring in order to live is reversed, time, the great arbiter of wealth and power, is the master and not the servant of men, and will continue to dispense his favours only to those who are

independent of him, and can treat him as they please.

Let it be assumed that on an average this law of labour comes into force at ten years of age for the majority. At ten years of age, then, the majority of mankind have to leave off preparation for life, and begin to work for life, whereas the time of preparation for the higher kinds of labour does not close till the learner is twenty, or even thirty years of age. On this mastery over time depends the progress made by each man, each class, each nation. The classes are sometimes agitated by an idle fear, that those beneath them will oust them from their rank by rising in intelligence. The fear is absurd; no rise in intelligence can take place in a lower class without a correspondingly greater rise in the higher class, if it chooses. Individuals may rise and fall by special excellence or defects, but the classes cannot change places as long as valuable work requires time to learn how to do it, and the time is not to be got. It is not possible, for instance, that a class which is compelled to leave off training at ten years of age can oust,

by superior intelligence, a class that is able to spend four years more in acquiring skill. Neither can they oust those who can give another four years. It is a race. A must be very speedy, or B wonderfully rotund, if A can run ten miles whilst B runs five. The years of preparation are so much start, which cannot be lost without the most culpable negligence. The race is endless, and the great majority are tied by the leg, from the necessity of getting food and clothing, whilst those who are unimpeded pass on, and the goal still recedes from the most earnest striving into an eternity of successful progress, and uncompleted power. Those mighty ten years of training, or five years, or three years, will still keep the first-class, first; the second, second; and so on. Unless any class chooses to throw away its start, and by gross self-indulgence, or by sacrificing the future to present income, to put itself on a level with those who cannot, however much they may wish it, have the same mastery over time. It is not even a waiting race, where endurance might make up for want of speed. Men die, and with them die the special qualities each possessed;

whatever he has gained is merged in the common treasury, and each generation starts again with the same general advantages over its predecessors that they had over theirs.

The progress of life consists in a perpetual handing over to successors of the results of labour, with the perpetual necessity imposed on those successors of learning how to work and carry on these gains still further, unless they wish to lose them altogether. So the same conditions are always to be renewed, only that, whilst those who have no mastery over time remain comparatively stationary, the hoard of collected power becomes greater and greater for the children of those who have mastery over time, the interval is widened between them and those behind them, and the start gained by each generation is greater; because, in proportion as the common stock of knowledge increases, more and more time is required by each generation in turn to learn how to make it their own. And every stage of successful progress is calculated to make any competition with the wise masters of time more hopeless.

But if knowledge of itself has this power, and

gives this advantage to its possessors, not only would the same classes in a nation maintain their places, but the same nation, which originally got the start of other nations, would still keep it and be first, and the relative position of mankind would be unchanged and unchangeable. We should not only have the same class-gradations that there were in ancient Egypt, or Assyria, or in any nation of the civilized early world, but those very nations would still be at the head of civilization, and leaders of the world as of old. For as each generation starts where its predecessor left off, each with its mighty ten years of hoarded time in advance with which to ransack the treasury of the past, these sets of ten years constantly added together, with the constant increase of the stores of knowledge and power collected unceasingly by all trained workers, would soon place any nation quite out of reach of any other nation that had been unable to cultivate knowledge in the same way, and an empire in this way a thousand years perhaps in advance of any other, could not possibly be overtaken by any after effort. Thus, the nations of the world would, by degrees, be classi-

fied according to the value of their work, just as the individuals in a nation fall into classes according to the value of their work; and the great ruling nation at the head would at last have subordinate to it all other nations in a regular and unchangeable gradation, each occupied as they went on in a lower branch of work and knowledge, until a perpetual niggerdom would be the doom of the last to start; who would have to find food and clothing for the rest, whilst the ruling class would devote all their lives to science, philosophy, and government. This is a perfectly logical deduction and would certainly be true in practice, if knowledge was indeed all; and if an advance in science, intellectual activity, and skill was anything more than an instrument, a means to an end, and a power.

If intellectual progress made men perfect, and was the true advancement of mankind, making men better as well as more powerful, we should still find Egypt, let us say, the first of the nations, by virtue of that law of nature which makes a good start all important, and gives the lead to those who first gain a mastery over time. If men

really advanced as knowledge advanced, because knowledge advanced, the first civilized nation would continue to be the first civilized nation still. For it is absurd to speak of a perpetual growth towards perfect life from age to age of intellectual progress as the destiny of the world, and to state that the nation, in which this principle of perfect life was strongest, died in consequence. But this is the fact as far as regards power gained by knowledge. Assyria, Egypt, Persia, Greece, Rome, and multitudes of minor potentates, worked, were civilized, gathered in knowledge, and, with knowledge, power; then power brought temptation, and the opportunity of gratifying lust, and even whilst they triumphed they fell. Each in turn rising like giants in bodily and intellectual strength, falling like drunken giants, as each drunkard blindly struck out in riotous insolence, wounding alike friend and foe, and insulting all. History hitherto is only the record of the drunken sons of knowledge pulling down on their own heads the palace they have raised.

There is another element of progress to be taken into consideration, the guiding principle,

whatever that may be, that sets in motion every instrumental power, whether of money, bodily strength, or intellectual strength, and is alone truly man. For, surely, we do not consider man to be the body, though man cannot be separated in thought from the body, and would cease to be man without it. Nevertheless, the body is not man. We do not love or hate a person simply for bodily qualities, because of bodily strength or bodily weakness. But in a perfect being every quality or feeling is finally merged in love, and as far as man is perfect, all excellence tends finally to excite love, his being having been formed to take this impress.

“We needs must love the highest *when* we see it*.”

Accordingly, children honour their parents, though they grow old and weak; and parents do not love their children less, or think them less the same persons, because they may be ill, or lose a limb. Yet, of course, if the body was what we recognize as the true man, and loved as such, the loss of a limb would by so much diminish his being, and with it our love for him. This is the case

* Tennyson. *Idylls of the King*.

with an animal; no one keeps a horse with its leg off, and for this reason. The body, then, is not man. But is the case different with intellect and intellectual knowledge? Is the intellect the man? Do we really love people because they are clever and know much? We ought to do so if cleverness is the quality which makes man man. But if this was the case, we should transfer our love as soon as any one who was cleverer, and knew more than our former friend, appeared. For love must follow the perception of true excellence of being, though it need not be affected at all by anything not essentially being. And friends would be cast off like old hunters and lame horses, in favour of more distinguished claimants. Nay, we should love the same person differently at different times; differently in sickness, and differently in health, according as his intellectual power was strong or weak. But the supposition that intellect is the true being of man, and that love depends on intellect is too absurd, when plainly stated, however much mankind may hazily honour it. Intellect is only the highest instrument man possesses, the hand of the soul answering to the hand of the body. Money is a great power as an instru-

ment, but it is justly considered vulgar to be purse-proud. Bodily strength was a very great power, and is still in some degree; ye to live for the body only is to live the life of a beast. So also intellectual strength is a great power; but to live for the intellect only is, as far as it is possible, to be a devil, not a man. All these powers are necessary, but as instruments, not as guides, not as supreme; however much they may have usurped the throne, and are worshipped with a fond idolatry by the majority, although they may be combined with the most destructive or the meanest qualities. Power has no necessary connection with good. But men want to be in extremities in the desert before they find out that water is better than gold, and love, that will share its last drop, than the intellect that schemes how to rob you of your own. No one ought to reverence the clever thief; (the Egyptians however with great consistency did;) and Reynard the Fox though highly successful, after skinning his old friend's toes for boots for himself, and cutting a knapsack out of another old crony's back, does not inspire much love, and is not generally quoted as a good example.

Hence it comes to pass that although both bodily strength and intellectual strength are needed for work, and trained to work, and are the instruments by which the class rank of individuals and nations is attained, they do not ultimately decide the fate of their possessors. They are nothing more than instruments, capable of abuse as well as use, and the start gained by them only continues to profit so long as the true governing power, man's true self, that power by which love and hate exist irrespective of strength and knowledge, directs these instruments and this start to a right end. This power is supreme, it is the source from which all voluntary actions flow, to which all actions in their effect return. This power is life, and life, as far as it is true, does make perfect. True life makes all its instruments perfect, and puts all to a good use. Both body and intellect, guided by right love and right hate, can do wonderful and lasting things.

The world has yet to try the experiment whether true life will not keep a nation from falling, and maintain it in the foremost rank. Or rather, whether any nation will so seek after true life,

rather than mere knowledge, and hold it fast when found, as to ensure the right use of the two slaves of the lamp, for such they are, bodily and intellectual strength. The true life-power then must be the object, if it can be attained, both of men and of nations. It is clear at a glance that it is not inherent in man, for if it was, no teaching or training would be required. There might be growth just as the body grows, but if the nature of man was good, and was true life, men would be good because they were men, and not require to be taught goodness; just as man's body grows, because it is the nature of the body to grow, and food is received and digested by a natural and, at least as to its effect, unconscious process. That goodness requires to be *taught* declares at once a fallen nature. That there was original righteousness is evidenced both by its vestiges as a natural growth, however faint they may be, and also, to a Christian, by the promised gift of a new life, and grace to restore life in nature, not simply of a law to teach. But there is now no natural progress in the unassisted nature of men towards good. This is evident in the case of individuals,

although in the case of the onward progress of the world other elements are so mixed up as to disturb the judgment.

If there was a *natural* progress towards good, age would be equivalent to goodness, or at least to improvement. But this is not the case; growing old is not growing good, unless the beginning of growth is good. Age only adds to the kind of growth, whatever that may be. In the case of a bad man, where there is no disturbing element to perplex and warp our judgment, it is evident that every successive year makes him worse, unless this growth is checked; and the older he grows, the worse he is, the more difficult to be moved, the harder against impression for good; and if bodily vices are the chief evil, every year breaks down bodily life more and more, and kills him more quickly. But if this is the case with the individual, what is there to prevent its being the case with a collection of individuals, a nation? The natural progress is not altered by numbers; one sheep or a million sheep are all sheep. If age intensifies evil in the individual man and brings death, age will

intensify evil in the collection of men and bring death. And this was just the state of the heathen world, and what the wisest heathen saw. The sons of knowledge grew, to die ; and the ancient philosophers and writers mournfully acknowledge that man, as they knew him, grew worse and worse in each generation, in spite of civilization, nay, because of it. For there is no natural progress towards perfection.

Nature has to be restored, not merely to be taught. But because the perverted intellect must share in this renovation, and teaching is the engine that mainly moves the intellect, mankind have mistaken the pains necessary to chasten, purify, humble, and elevate the intellect, for the work of Life ; and have curiously placed intellect on a throne, because of the trouble necessary to dethrone it ; mistaking the importance of bringing the greatest instrumental power under the guidance of a right principle of life, for the instrument itself being all powerful : whereas the usurped power of the instrument is the main result of the perversion of the nature which has to be restored. Intellectual power and knowledge then as guiding

principles are usurpers, and do not lead to perfection. The lost life requires to be restored, there is need that man should do good out of right feeling and a right state of being. But this restoration of a fallen nature which needs renewing, is gradual, and is therefore capable of training. The life-powers require replanting, man's nature wants to cast out false feeling and to feel rightly, to love and hate truly, from its own inward essence; and to a certain extent cultivation and training pertain to the guiding power under these circumstances, as well as to the instrumental powers. It becomes then all important that this training should be of the best kind. True education undertakes this. True education is nothing less than bringing everything that men have learnt from God, or from experience, to bear first upon the moral and spiritual being by means of a well-governed society and healthy discipline, so that it should love and hate aright, and through this, secondly, making the body and intellect perfect, as instruments necessary for carrying on the work of earthly progress; training the character, the intellect, the body, each through the means

adapted to each. This is the object of education ; and all the works of discipline and self-government, of exercising the intellect, of exercising the body, go on at once, and, in a good system, mutually support each other in their appointed places. But all this requires time.

Once more, then, we are brought to the question of time. Those mighty ten years still determine, not perhaps who is the best man, for goodness cannot be gauged like Greek or a knowledge of Euclid, but certainly who are the most highly developed representatives of humanity, amongst whom the most perfect men will be found. Some may be mere intellectual gladiators proud of their skill, standing by the road-side to cut and slash the burdened travellers, if any chance to be a head taller than his fellows, or to bear a more precious burden ; levying black-mail on working men. But the true men are well-trained thoughtful labourers themselves, able perhaps to fight, but viewing the necessity as a sore hindrance to truth, and no glory. Those mighty ten years of preparation and practice determine, as they are used or abused, the position of each nation in the scale of creation.

How much depends, then, on where and how they are spent. Whatever may be thought, a great school in a great nation is nothing less than a heart in the body receiving the young blood, and sending it out through every vein, and artery, and limb, aerated and imbued with its power. If the heart is diseased, what of the blood? If the heart is healthy, it will send health and healthy energy through the whole. The mighty ten years that change the fate of the world are passed at school, and all experience proves that with few exceptions the after life is cast in the same mould as the life at school was cast in. This is certain, there is no such thing as making up lost time. If a man has powers by which he can waste years and nevertheless outstrip his companions, he can neither catch up his true self, what he might have been without waste, nor outstrip the mark that still flies before him in the infinite space of undiscovered knowledge. There is no real getting back lost time. As is the boy so is the man, and education is nothing less than the presiding power that determines the fate of both. Education is training true life.

CHAPTER II.

Little Jack Horner sat in a corner,
Eating a Christmas pie,
He put in his thumb, and he pulled out a plum,
And said, What a good boy am I.

EDUCATION is training true life. But too often there is no more sure barometer of the state of the family finances than the sum spent in education. Retrenchment first begins there. And rightly so if education means,

Getting the children out of the way with an easy conscience: which is a luxury.

Getting them an advance on the home nursery: which is a luxury.

Getting them a good connexion: which is a doubtful luxury.

Giving them a chance in an intellectual lottery: which is a chance.

Therefore if retrenchment is needed, by all means let it begin in these things.

CHAPTER III.

What is Truth? said Pilate; and would not stay for an answer.

BACON'S *Essays*, I.

Now for the mighty ten years.

There is a double object in school training; first, the training the life; secondly, the training the intellect and body: first, the setting the loving and hating on a right track; secondly, the training the instrumental powers rightly.

The first can only be done indirectly; for formation of character and a right spirit is only in a very slight degree capable of being made a matter of imparted knowledge. Boys or men become brave, and hardy, and true, not by being told to be so, but by being nurtured in a brave, and hardy, and true way, surrounded with objects likely to excite these feelings, exercised in a manner calculated to draw them out unconsciously. For all true feeling is unconscious in proportion to its perfection. And as there is no moment in which habits are not in process of formation,

there is nothing whatever which cannot be made to bear on this process; nothing indeed which does not of necessity bear on it. In a school, therefore, it is of the utmost importance that the whole government and machinery should in its minutest particulars do this by perfect truth and perfect freedom.

It follows then that no falseness in the government, no falseness in the working plan, in or out of school, can make boys true. Whatever is professed must be done.

If a school professes to teach, then every boy must have his share of teaching. There must be no knowledge-scramble, or the untruth will make itself felt.

If a school professes to train, then every boy must be really known, his wants supplied, his character consulted, or the untruth will make itself felt.

If a school professes to board boys, then every boy must find proper food, and proper lodging, and no meanness, or the untruth will make itself felt.

A sufficient number of masters, variety of oc-

cupation, a feeling of being known and cared for, a spot free from intrusion, however small, are necessities in a good school ; and the want of these, or of any of the other real requirements for training and teaching properly, is a sort of acted falsehood ; for that which is professed is not done. It does not the least follow that this is the fault of the men engaged in these schools. The constitution and legal status of a very large number of schools absolutely compels this kind of imperfect system, as will be proved further on. And even where this is not the case, immemorial custom and popular opinion, at least as far as hearty support is an evidence of popular opinion, contribute to maintain such defects, and are almost as strong as law. It is not possible for the wisest or bravest men, individually, to break through the systems in which they find themselves working units. They can but toil and toil, as they do, to make the best of it, and lament their own helplessness to do more.

But the fact remains, whatever may be the cause ; and a lower standard of truth and efficiency must be looked for, wherever the theory of a

school is at variance with its practice. It is a certainty that the continual presence of any false influence in a society must have a great effect for evil even when the cause is not known or suspected. To train the life truly implies a thorough atmosphere of truth. Like mountain air, the lungs should expand to drink it in, and the limbs will feel the freshness; whilst the languid step and feeble breathing are too surely the consequence of living over sewers, however hidden they may be. Poison is not less poison because it is invisible, or life less life for the same reason. Good air is always invisible, and the subtle working of a great principle of life and truth can no more be caught and labelled than the virtue of the air itself. But some of the necessary conditions, in the absence of which it cannot exist, may be laid down without difficulty.

The training of the life then in the mighty ten years we have to deal with, depends on the conditions under which the life is passed, and is affected for good or evil by everything with which the living being is brought in contact. So that every word that in the following pages bears

on the proper teaching, boarding, amusements, or studies of each boy, and the machinery necessary in consequence, treats also of true life and healthy existence, just as an essay on drainage, ventilation, food, proper house-room, proper employment, would be treating of health. And the poor and the schoolboy are alike in this fatal point, neither can change their own circumstances, their dwellings, their occupations, those walls and sanitary conditions, which are, nevertheless, matters of life or death. It must be done by power from above, or not done at all. So, if truth and honour are required in a school, all things must be framed in such a way as to work out the objects professed with thorough truth; and any want of truth, anything that is false will inevitably find its way into the life of the boys, and taint it. And no wonder; nothing is detected so soon as inconsistency, and eyes looking upwards see sharply. Those who stand low on the ladder observe the dirt under the boots of those above them, however spotless their coats may be, and are apt to care little for preachments dropped down from aloft, telling them to keep clean and

be good. Those who look up ought to see no dirt. Truth is required to produce truth, and when the machinery is right, and all things are working truly, truth may be fairly expected in return, and boys may be trusted, and can be trusted, safely.

There is no more tendency in boys to betray their friends than there is in men; nay, far less tendency. But, then, who are their friends? The whole plan and practice of the school must convince them that they and their governors truly form one body, and that the government is their friend. Whereas, in the boy idea, there have been two rival powers side by side, *masters* and *boys*, with divided interests; and school life therefore has resolved itself into a match between the two bodies, in a sort of Spartan fashion—power on one side, endurance and cunning on the other. So the fox has never left off preying on their vitals as they stand with a false appearance of innocence before their masters. And there is a sham nobility in this, for if the masters are indeed enemies, in an enemy's country all things are fair, and war knows no nice distinctions. Supposing, however, that pa-

rents love their children, and send them to school because they love them, and school is therefore, for the time, a better place than home, and masters are men who do parents' work better than they can do themselves, how absurd, how pitiable this state of warfare is, this antagonism to those whom parents trust, not antagonism, merely of personal dislike, very often quite the contrary, but of intention and life-objects, systematic, and overruling feeling; *a principle of opposition*. The marvel is, how this can be considered a training for true life, when honour comes to mean liberty to deceive any master, provided the secret-society bond is held fast*. But, theoretically, the masters are training boys to be true, whilst, practically, to be false to the trainers of truth becomes the recognized code of honour amongst the boys who are to be trained, and must do so, as long as there are divided interests. Now there is much excuse for this falsehood. Wherever teaching has got to mean bringing forward the clever, and training,

* His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.

Guinevere. TENNYSON.

enforced obedience to some rigid general laws, that fall on all alike, giving, as all general laws do, great opportunity of licence to the bad who evade them, combined with great hardship to the good who keep them—where mob-law of this kind is training, and pouring knowledge into troughs is teaching, and other double purposes exist, under such circumstances it seems right for the boy to stick to *his* flag. It is the least of two evils for him to be true to his companions at the expense, if need be, of the powers that deal so strangely with them.

Nothing but truth in all the main plan, and thorough completeness through all its functions in the school machinery, both in doors and out, can make boys feel that the school is but one body, one army; that masters and boys are united in one life, with one standard round which they rally, one battle-cry, truth and honour for all; one object, true progress and true power. But let this be the case, and then the boy-allegiance becomes due to the common standard, not to the traitor who betrays it; is due to the good cause, not to the mean coward who deserts it; is due to the true friends

and true men who work with him, not to the tap-room heroes whose ideal is a tapster. Then the boys amongst themselves will uphold their laws, just as Englishmen uphold theirs, and think it no shame to make thieves and traitors know their place.

If there is opposition between boys and their teachers, there will be similar opposition between work and play, though the two are equally parts of education. No great progress can be made until the conviction of the one body, the one army, is stamped on the school heart, and has become its creed. But when it has, every thing is changed. The antagonism between in-school and out-of-school, between work and play, between body, intellect, and heart, disappears; all is in harmony. For the young, learning to have faith in the old, believe with them that life is one piece, and that each good helps all other good; health of body, health of intellect, health of heart, all uniting to form the true man, and being the common object of teachers and taught. Then the old help the young in all good things, imposing no unnecessary rules, thinking energetic power, in its degree, as

good in the field as in the study. For who really wishes to see boys made all head, like misshapen dwarfs, half men, powerful indeed in subtlety and intellect, but stunted in practical life and kindly growth, and cut off from common humanity? The first beginnings of knowledge are never very sweet; but neither are the first beginnings of most games. Cricket and football are rather exacting in their demands on the patience of their devotees at first. The head is not all in all. How many would learn better if knowledge came to them in a human shape, instead of in this dwarfish, magicianlike, uncanny fashion! how many of those who do learn would be happy and beneficent workers, instead of reproductions of this unhuman power! It is the separation of the parts of life that makes the difference, the cutting life in two halves, as if a boy's choice lay between manly games *or* learning; when the choice really is, take both, like bread and wine; for if bread strengthens man's heart, the oil and wine of games make him a cheerful countenance. Life is not all bread, and each helps the other. There is no lack of ability in boys generally, it is character that is wanted to ensure

success; but character may be helped. Cleverness is common enough, but the steadfast worth that can patiently endure, is wanting. Nevertheless, it is one thing to endure patiently, when, in Miltonian phrase, Apollo sings, and another not to run away from a hideous and seemingly malignant dwarf. Boys, it is true, may justly be blamed to almost any extent for the want of interest they show, but it should never be forgotten that they come to school to have all good things, as much as possible, put into them; and their condition, however desperate, is the work to be dealt with by a school. The worse their condition as a body, the more difficult it will be for a school to improve it; and the more need will there be that every conceivable power should be brought to bear on it. Want of good material does not excuse want of power to deal with it, but the direct contrary. The worse the material, the more power is required, and the greater skill in those who work it. There must be a thorough unity in object in teachers and taught, which can only be brought about by all the life being kindly and carefully provided for, not sections only of it, and those imperfectly. Yet

it would be easy to draw a vivid picture of the troubles and dangers of a master's life, of its daily vexations, its incessant work, and the criticisms! which are not powerless, but may be ruin. So that a man digging knee-deep, in a muddy ditch, with banks so high as to shut out the landscape, in a hot sun, and a permanent swarm of flies and gnats round his head, is no unfair description of the life of many a deserving teacher. But the difficulties and dangers form no part of this present investigation, which is only concerned with what is necessary to make a great school perfect. Whether the people of England will require perfection as far as possible, or enable the schools to aim at it, would belong to an entirely different discussion. At present it is important to lay down clearly that the teachers of truth ought to have everything about them true. For however the doors may be barred, the hole that the cats get through the kitten can get through also, and most certainly will do so.

CHAPTER IV.

"God willing, he will be a credit to his country," said the Burgomaster.

The words rang in Friedrich's ears over and over again, like the changes of bells. They dawned before his eyes as if he saw them in a book. They were written in his heart as if "graven with an iron pen and lead in the rock for ever."

"God willing, I hope he will be a credit to the town."

"God willing, he will be a credit to his country."

"He shall have a liberal education, and will be a great man."

Friedrich's *Ballad*, by J. H. G.

How then are the ten years to be spent? An important question of principle meets us at the very outset, though the common answer would be readily given, "Get knowledge." But this does not satisfy the inquiry, neither is it the real answer. For it does not at all follow even if the ultimate object of the educated man is knowledge, that therefore the object of his preparation is knowledge. Far from it. Indeed, the very fact of years of preparation implies that there is a necessity for unproductive practice before the real harvest begins. Perhaps the question may be cleared if we examine first the case

of the body and its preparation. Let us suppose that the ultimate object of all bodily power is the attainment of riches; it is clear that health, strength, and aptitude for work, would be the immediate object of any bodily training. It is also clear that as far as power goes, the less the training of the body was cramped by unduly exercising any one part, the better would be the result; and that if happiness or riches depends on a well-trained body, happiness and riches would be increased in direct proportion to the degree in which the whole body was trained. The first object of a man, then, would be to train the body to be strong, without considering whether the exercise employed in doing this would make him wealthy or not. Any kind of labour, however lucrative, that made the young weak in body, would be fatal to the end proposed—to the real gain at last. And any kind of exercise, however barren, which made the young strong, would be the right way of training, and the most productive in the end. But the true object of education is strength of mind and character, and any process that con-

duces to give this kind of strength is true, even though little knowledge is gained by it. A weak mind filled with facts collected from others, is not the end proposed. The mind requires healthy exercise, the end proposed is strength of mind, and it is a matter of comparative indifference, provided the result is sure, whether the years of practice and preparation are full of immediate gain or not. In a word, nothing can be said before the distinction between the *strong* mind and the *stuffed* mind, between *training* and *cram*, is thoroughly recognized and decided. And this is no light matter. The whole tendency of the present day is to glorify quick returns—various knowledge, cram, in fact—and to depreciate thought, training, and strength. But the two are utterly distinct. Cram depends partly on memory, which is a good beast of burden, but nothing more; sometimes a mere jackass, carrying a precious load for others—and partly on the ease and attractiveness of novelty and change. But, on the surface, judicious cram is very attractive; there is no denying that it is pleasant to make a show at a

small cost. The worker sits down on sunny sands, as it were, and goldwashes; the labour is light, the return immediate. All along the surface he scoops here and there, and soon has his little heap of glittering pin-points of precious metal, of shining sand, and coloured shells. It is a real pleasure collecting them, they make a nice show at once, sparkle at dinner tables, and are the delight of fond relatives. But whenever he comes to the hard rock underneath, as he soon does everywhere, the sand-washer leaves it alone. Yet the true gold is there, the bedded gold, which none but the strong can wrest, not the leavings of past workers, but the fresh virgin mines, full of gold in themselves, and nerv-
ing all the powers of man in the getting it. But quick returns though small, quick, and easy, are more attractive than great returns delayed, and the laborious exercise of the strength required to get them. In fact, *sand-washing* and *rock-cleaving*, *cram* and *mental training*, are distinct things. Any one, with fair intellectual quickness, can skim the surface of subjects innumerable, and find a pleasure in doing so, and make a great

show, whilst, as yet, the sweat trickles from the brow of the rock-cleaver, and his sinewy arms strain and strengthen, but he can show no gold.

This is precisely the case that has to be considered in education. Is the mind to be made strong for after life? or is the mind to be stuffed with present seeming gain? Sand-washing or rock-cleaving, cram or training, which is it to be? Though this is not quite a fair statement. For as soon as the mind begins to strengthen, the rock-cleaver, in the intervals of his true work, will be able to collect, as a recreation, far more than his early rival, the sand-washer. The work of the one will be the play of the other. In fact, the question is only the original one of education *versus* non-education in a somewhat more subtle form. Every one sees that to learn nothing, but at once to begin to work for food and clothing, is fatal to wealth or greatness. But, for the same reason, the allowing the prospect of immediate gain to withdraw the mind from the slower but more perfect progress of training, is, in its degree, fatal, as interfering with the true end of education before its time. It may be

necessary—it often is necessary—to direct the mind at once to professional studies, to narrow its range, and endanger its power, but it is a misfortune to have to do so; just as much as it is a misfortune to be obliged to spend a shorter time than others in education, and to spend it at an inferior school. But inferior schools are better than none, and a shorter time likewise than no time, but they are not *advantages* as might almost be supposed from the practice of many. The various-knowledge-necessity, if it exists, must be dealt with, but it is to be deplored. If it must be, face the *must*, and mourn over it; but it is not wise to glory in being a mental sand-washer. It is not wise to glory in gold pins' heads, with the mine untouched before you, and you without courage or strength to work it. Thoroughly to master one noble subject is the only way to test or produce the strong mind. Fifty subjects may be gone over half-way, or even three parts, whilst the last quarter of one only shall foil the strongest. Fifty scoops of sand are *no proof whatever* of the power that can cleave the rock.

Training is the object of true education, know-

ledge is secondary. And although training cannot be communicated without making knowledge the exercise ground; neither, on the other hand, can it be communicated without carefully guarding against making *amount of knowledge* the immediate object. As an actual fact, both mind and body are made strong by doing the sort of things which when strong they will be required to do. But strength is the object, and training the process. The mighty ten years that change the world are years of training. Even if the young miner never split a fragment from the rock in his ten years of toil, but he does split many, he would be turned out more fit, more sinewy, more strong, than the sand-washer with his glittering pin-points; and certain to succeed in after life from trained power in himself, not merely the master of a little loose treasure. But this requires faith, endurance, waiting. Yet it is ignorance of the true object, rather than any other cause, that misleads so many. The British mind is not tolerant of shams when detected: but the British mind, with its quick perception and hardness, is very apt to forget that a good

sham does not look like a sham. It is essential to a good sham to appear true. And there is a seeming boast of being practical (a much-abused word) in the unpractical sand-washing, that is practical in its immediate gains, unpractical in its future weakness; practical in the present in a small degree, unpractical for the future in a great degree.

The subject also, as all things pertaining to mankind must ever be, is much complicated by the disturbing influence of those who, under any theory or system, would be bad, but whose shortcomings are, of course, assigned to the system which has the misfortune to deal with them. Bad teachers and bad workers both contribute to hide or distort truth. For bad or neglectful trainers do not turn out their pupils strong, and yet they have no gold-dust to show. And bad pupils will not work and make their minds strong, and they, too, will have no gold-dust to show. This is inevitable in dealing with human nature. There is no demonstrative truth in such dealing. Belief in principles—in a word, faith—is required in all things that touch the life of man. Statistics, such

as can be got, of mental processes, will by judicious management, prove any view any one wishes to have proved. The voluntary noodle and the involuntary noodle in theory are different, but in statistics the same. A is fed, and B choked by the same quantity of mental food. The partizans of each have an equally strong case: the one set appeals to the corpse of B, the other to the robust form of A. But neither proves anything as to the merits or demerits of the system they were both under, unless B's intellectual death, and A's intellectual life, can be shown to be rightly deducible from the system. Which may or may not be the case. That depends on the principles of the treatment they received. If B committed suicide, his trainer was not in fault; if he did not, he was. If A fed himself, his trainer deserves little credit; if he did not, but was really trained, let the credit be given where it is due.

It is well to bear in mind that principles may be plain, though the working out of the principles may be far from plain, but may become, for a time and in single instances, a matter of almost

pure faith, as every failure is visible, and success very often not so. It cannot, however, admit of doubt that training is the object of education, however people may differ about the means. It can scarcely be denied that spreading the efforts over too wide a surface is not training. This narrows the question to somewhat such limits as these. Let the mind be exercised in one noble subject—a subject, if such can be found, capable of calling into play reasoning powers, fancy, imagination, strength, activity, and endurance, and be sure that in the intervals of work there will be plenty of time for less exhaustive pursuits. The weak man's work is the strong man's play. If the subject also itself embraces a wide field of knowledge, so much the better; working in a pretty country is better than working in a dull one. The universal consent of many ages has found such a subject in the study of Greek and Latin literature—the classics, as they are familiarly called. The following chapter will be devoted to examining and justifying this decision.

CHAPTER V.

The artificial bird was then made to sing alone, and had equal success to the real one. With what splendour, too, it presented itself, glittering like diadems, necklaces, and bracelets of precious stones. Thirty-three times it sang off the same piece as accurately as clockwork, and yet was not tired. The people would gladly have heard it once more from the beginning, but the Emperor thought that for a change the real nightingale should be heard a little. However, she was nowhere to be found. No one had noticed how, taking advantage of being unobserved, she had flown out of the open window, away into the green forest, where the sea-breeze blew.

ANDERSEN'S *Tales.* *The Nightingale.*

IT seems at first sight very strange that the classics should maintain their ground century after century in spite of progress and science as the main training of the young. A subject is made the principal study of the mighty ten years which only one or two of those who work at it will ever visibly make use of in after life. Nay more, very many will never look into a classical author again after leaving the University. This subject is divided by centuries of progress from the present age, and is empty of all the knowledge of which

moderns are so proud. The languages are dead, much of the thought in them is dead also, embalmed, not living. Heathens are the writers. Their writings contain heathen views, and in some of the most celebrated there is much gross immorality, which at all events can be read, even if it is not necessary to read it. The two great powers of the world, religion and knowledge, seem alike to forbid this supremacy, and yet they maintain their ground, and will ever do so as long as a nation cares for true education.

By what magic, then, do these old heathen books continue to sway the world?

First of all, they are the perfection of mere humanity, as distinct from that living power breathed into all modern life, literature, and artist-work by Christianity. No one can know the true progress of human life and thought, who does not know what it has been. All sound criticism is based on this knowledge.

Secondly, they are the means by which the history of the early world, its facts, its wars, its treaties, its social life, become known to us. No one can know the true history of the world, or its

present state, who does not know what the world has been.

Thirdly, they are the perfection of art, the perfection of the shaping skill of the human mind; and whilst all things that appeal to the eye or ear, creation, pictures, sculpture, literature, are in their degree languages of which speech is the most subtle, the classics are the perfection of languages in mere word-power and form.

Fourthly, being perfect as languages in themselves, they are the fittest training to show how thought should be expressed, calling into play every power of the human mind.

And lastly, they are as languages the foundation of our own; and it is not too much to say that an accurate knowledge of our own tongue, one of the chief ends of education, cannot be attained without them.

These various reasons are worthy of being considered more at length. To begin with the last two points first. It is scarcely possible to speak the English language with accuracy and precision, without a knowledge of Latin and Greek. It is not possible to have a masterly freedom in the

use of words, or a critical judgment capable of supporting its decisions by proof, without such a knowledge. Very many words actually belong to one or other of these two languages, and are borrowed directly from them, not often in exactly the same sense which they bore originally, but always in some sense derived from the old word, which requires to be known in order to have an exact perception of the later meaning. Not unfrequently also these derived words are used in two or more senses in the modern language, and these senses apparently quite contrary to each other. The word *prevent*, for instance, in its common usage, and *prevent* in the Prayer, "Prevent us, O Lord, in all our doings, with Thy most gracious favour," etc. is an example of this. It is a Latin word meaning originally, "*to come before.*" In the prayer the word is used in the sense of *coming before us to guide and help*, but commonly it is taken in the sense of *coming before to stop and hinder*. Now, without this knowledge, what connexion is there between helping and hindering? Such enigmas are of frequent occurrence. The present Archbishop of Dublin's

book on words is an interesting commentary on this part of the subject. How inexplicable the word *civil* in its sense of courteous, and *civil* in the expression *civil war*, must appear to a person ignorant of its original meaning. Still more puzzling are the compounded words, such as *deceive*, *receive*, and a host of others, whenever any discussion of their exact meaning arises amongst ignorant persons. And the exact meaning of words is the subject of more controversies, and inaccuracy in their use has had more fatal effects on mankind than all the wars that have ever been waged.

Again, many words from natural friction, as it were, lose much of their power to a mind ignorant of their real meaning; like old coins, the stamp of the royal mint is worn away, the figure gone, the sharpness of edge and freshness of hue become dulled. How different, it may almost be said, would have been the progress of ideas if the word "*edify*" had either never been used, or retained its freshness. If in the place of a vapid sense of improvement the living power of *building up* instead of *pulling down* had sunk deep

into the national mind. All practical life is contained in that single word, "*build up.*" To build up, to construct, is to work like the Creator; to *pull down, to destroy*, is to be an enemy to life; but it seems a great power, and many worship it. Or, again, how much has the word *tribulation* lost. Hear the Archbishop of Dublin. "It is derived from the Latin 'tribulum,' which was the threshing-instrument, or roller, whereby the Roman husbandman separated the corn from the husks; and 'tribulatio' in its primary significance was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of an higher truth; and sorrow, distress, and adversity being the appointed means for the separating in men of whatever in them was light, trivial, and poor, from the solid and the true, their chaff from their wheat, therefore he calls these sorrows and trials, 'tribulations,' threshings, that is of the inner spiritual man, without which there could be no fitting him for the heavenly garner." The Archbishop of Dublin then proceeds to quote a poem of George Wither's, which "from first to last is only

an expanding of the image and thought which this word had implicitly given¹."

But volumes might be written on this subject; it is impossible to do more here than hint at its extent. Neither is it necessary to do more than mention how many controversies in Law, as well as in Religion, turn entirely on a right understanding of words derived from the Greek and Latin languages. It is enough to remark that the gravest questions that can agitate mankind, as well as the most varied, interesting, and amusing treasures of thought, equally belong to the mere knowledge of word-meaning conferred by an acquaintance with Greek and Latin. And how the mysterious feat of spelling is accomplished without it, must ever remain a wonder.

But the examination of single words, notwithstanding the infinite fund of information they contain, forms a very small part indeed of the value of these language-studies. The structure of language, its arrangement and grammatical powers, form a curious, subtle, and ever-moving puzzle, calling into play the closest reasoning and logical powers when studied intelligently. The

¹ Trench *On the Study of Words*.

main anatomy of language, as language is the body which human thought takes to itself, is the same in all languages. For man is one in nature, and man's thought therefore must have a unity of expression, a oneness of body, which in its groundwork will be the same all over the world. But just as races have their own peculiar type of flesh and blood dividing them as races, so have languages. And, again, as the changes of bodily conformation in the individual are practically infinite, so that no two persons in the whole world are precisely alike, so also are the changes of individual speech and expression; a dissimilar similarity is everywhere apparent in languages. Now every educated person reads, and every educated person writes, and has to compose written statements constantly. To be able to take a wide view of the books read, and form a sound judgment on them, is no mean power, and one which must daily find something to exercise it. Many books would never be written, a still larger number never be read, if the study of the masterpieces of ancient literature could be brought within the reach of a wider circle of students.

Excellence effectually represses all caricatures of itself. Reading a really bad book is about on a par with kissing a monkey; both are so pitifully like and unlike humanity. Even our grammars are not free from gross errors, which at all events a knowledge of Greek and Latin enables a very moderate linguist to detect. Any person familiar with the Mood forms of the classical languages, and in the habit of seeing the conditional particle answering to our "IF" used with Indicative Moods will not be likely to acquiesce in a statement that "*If*" is the sign of the Subjunctive Mood in English. The fact that it cannot be, would be plain; whether he could prove the absurdity of the statement or not. Further, in English composition the knowledge of Latin and Greek is of direct use in showing the principles on which words are arranged. For a proper arrangement of words is very powerful. But in English no rules can be laid down that shall not have so many exceptions, as either to be almost useless if disregarded, or a strait waistcoat if observed; whereas the principles of arrangement are clear enough, and in Latin and Greek

every sentence illustrates them. In all languages sentences will be arranged so as to present the idea to the mind in the clearest and most forcible manner. This is done in any language with case-forms by getting as early as possible in the sentence something to represent or lead up to every idea about to be introduced. For instance, the following English sentence, which shall be numbered according to its grammatical connexion, “Æneas¹ perturbed¹ by sudden² fear² seizes³ a sword,” appears in Latin as, Corripit hic² subita¹ trepidus² formidine⁴ ferrum¹ Æneas.

Observe the English arrangement, 1 1 2 2 3 4
the Latin arrangement is, 3 2 1 2 4 1
By which three ideas are introduced to notice, and with greater force, whilst English is bringing forward two. The explanation is easy. In the Latin language, the shape of the word tells at once to what part of the sentence it belongs, therefore there can be no confusion created by introducing each idea in the sentence in its order of importance. And the ideas are presented more rapidly to the mind by having the catch-words of each put as soon as possible, 3. 2. 1,

instead of 1-1. 2-2, and more forcibly as 3. 2. 1, instead of 1. 2. 3, and equally clearly, as the shape of the words prevents confusion in Latin, but not in English. "Seizes by sudden perturbed fear a sword *Æneas*," proves this point. It follows, however, from these and like examples, that the study of different languages is absolutely necessary to enable a person to understand the true principles of arrangement, to give freedom of judgment, and a sound knowledge of what is admissible and inadmissible in each language; always bearing in mind that, however intelligible an arrangement may be, if it is contrary to the general habit of the language, the fact of its being unusual will draw attention to it; and attention ought never to be attracted without sufficient reason.

It follows from this, that a study of the Classics is invaluable in the matter of the arrangement of words; and arrangement means beauty, clearness, and force. A good Greek or Latin sentence is like a bit of tessellated pavement, where all the separate pieces unite to make an harmonious effect of colour, besides giving a pic-

ture. The English language is wonderfully rich and expressive, but it is wanting in the clear proportions and shapely power of the Classics.

It may, however, be asserted that modern languages would form an equal training. There are two great reasons why they do not. The first—one that will be entered into further on—that the Classical languages are, as languages, the most perfect in art, and severe in shape, and structure, that the world knows. The other also is not without weight. In a modern language, the fact of its being a living speech is greatly against its being a training power. This may seem strange, but memory is not training, and it is easy to slide into the belief that a modern language is known when a person can speak it well, which is very far from being the case, as nothing may have been employed but memory. German also is the only language familiar to us which has anything like a complete structure to make it valuable as a language-study. In the case of French, the fact that it is principally valued for conversational purposes would of itself render it to a great degree unfit for training pur-

poses, even if its literature and grammar were all that could be desired; because conversational fluency has nothing whatever to do with mental training. A subtle pronunciation, too, is a great drawback, as it takes time that might be employed in examining language, and drinking in the beauty of literature, in simply learning to form sounds; and the more a sound-making power is esteemed and glorified, the less attention will be paid to the solid, lasting part of language. Even if we take our own language, valuable as it is as a study, which should always accompany every other language-training, in itself it wants those qualities which the Classics possess; though very rich, it is not severe in structure, and plain in form; and, moreover, it is not possible to make the mind examine a familiar object with the same attention as an unfamiliar one, until the mind *has been trained*, and the present discussion is how to train it.

It is, then, a curious, but certain fact, that Greek and Latin are wonderfully fitted to be training languages, because they are dead languages, as this insures the attention being directed

to actual language-study, and not merely to sound-formation or tricks of memory. And the training process is carried out by a constant comparison of grammar and structure, which calls into play the logical and reasoning faculties in no slight degree; by constant translation and re-translation, both on paper and *vivâ voce*, which exercises the mind in every conceivable way, besides suggesting and supplying infinite food for fancy, imagination, and reflection. If any one will consider that the master-thoughts of the ancient world are continually being dissected, criticised, and examined; that they are required to be reproduced in our own tongue both in prose and poetry, at sight or with preparation, on paper or *vivâ voce*, and that this is being done for years, some idea may be formed of the amount of readiness and skill in handling mental weapons, of the personal activity, and strength, and defiance of overwork, produced by a successful course of this. The composition alone is a marvellous training, and though verse composition has often been inveighed against as a luxury or worse, it is a great aid in mastering

a language, and quite indispensable in all the more advanced points of criticism, taste, and true power. Even the humblest efforts improve the ear, in some degree enrich the mind, exercise it, and though it may remain blind to beauty, preserve it from gross want of taste. It is not possible for a learner to feel the difficulties of language so vividly as in verse composition. But this means that it is not possible for a learner to learn so effectually the power and beauty of language in any other way. This means that a teacher, who is a teacher, finds verse composition the readiest way to excite thought, call into play observation, and illustrate grammar and word-power generally. Thus, whilst the veriest beginner, if in earnest, must get much good, it is not too much to say that a Shakespeare would find his powers exercised in reproducing, in a fitting garb of beauty, the glorious shapes of the ancient world; that is to say as a training, for the working in these old forms acts as a great restraint on free movement, and is intended to do so. It is a sort of drilling, the effect of which is meant to remain, but not the thing itself. The thing itself

has passed away with the life that produced it. No generation can live in a dead past, or rival in its own masterpieces that past world to which those masterpieces were the outcomings of living power, the result of the concentrated life of the time. These exercises in prose or poetry are wonderful examples of training when well done, but nothing more. Nothing can be more beautiful as feats of mental gymnastics than modern Latin verse and Greek iambics, and the cunning skill displayed in them; but they are not poetry. They are only splendid specimens of training, and of power to make the mind perform its master's bidding; they cannot be deemed living; their excellence is imitative, not original, a workman's carving of dead wood, not his own soul flying on winged words; they cannot be named in rivalry with Wordsworth, Tennyson, and the poets of the day, who embody the thoughts of their own hearts and their own times, a bit more than nude statues and undraped women, imitations of Greek and Roman art, utterly removed from the deep feelings of modern life and its subtle spirit, have any claim to be more

than specimens of training. A schoolmaster's Greek iambics and a sculptor's statue of Venus are precisely the same in rank, pretty exercises, but dead, unreal, unconnected with modern greatness, modern life, and modern belief. They are mere practice and stepping-stones, belonging to a dead past, unrivalled in its own limited range, but only fitted now to drill into graceful shape the luxuriant power of higher thought and an intenser vision of truth. But of this more hereafter. As training, however, it is not difficult to see what scope there is in these mental exercises. Fancy is quickened by the perpetual necessity of catching word and thought allusions, which touch at points of contact, though dissimilar, and strike out a spark of fire by contact. Imagination is called into play and ripened by the perpetual necessity of new arrangements of word and thought, and by the difficulty felt in transfusing the ideas of one world into shapes of another, which requires a careful analysis of the secret elements of power, so as to be able to reconstruct them. Memory, the beast of burden of the mind, is exercised and strengthened, and loaded with

precious things which the owner has been taught to use; for a successful scholar can, without books, in a short space of time, turn English poetry or prose into admirable Greek or Latin version of poetry or prose. Quickness is engendered by the perpetual change and variety of verbal problems; order still more so, for without order there can be no quickness. A good scholar must not only know his subjects, but have all his knowledge marshalled for use. That such a process, apart from any knowledge derived, makes the mind strong, and from the very beginning begins to do so, cannot be doubted; but there are higher reasons still for the mighty ten years being so largely given up to the study of Greek and Latin.

Speech is but the subtlest form of language, embodying beauty of thought and soul, the subtlest form of beauty. All things that strike the eye are languages also. The Creation is God speaking, as far as it goes; it is part of the glory of God clothed in shape that we may be able to see it and to live. It is no metaphor, but the strictest truth, that "the heavens declare the glory of God, and the firmament sheweth His

handywork." All that man makes is in like manner language. Pictures and sculpture speak through the eye, conveying the mind of one man to that of another; they tell a story. Architecture also is a language. There can be nothing shaped by man, or clothed in outward form by him, which is not a part of man himself, of his wants, or his hopes, or his fears, or his loves, made visible. Whether the shape is noble or mean, be it picture, statue, building, or word, it is a portion, noble or mean, of man's inner life embodied. Speech is the most powerful and the most subtle of all these new bodies in which man multiplies his own image. But the unity of principle which runs through all spoken languages on account of unity of origin must be extended, and for the same reason will run through all languages spoken or visible. The same laws of perfection must hold good with all. This explains why a perfect education in Literature, which is the highest and subtlest of these bodies, fits the mind to receive and judge every other; for the same nature pervades all, and only the instruments of the work are different. A highly educated mind conversant with

great principles can better estimate the true value of Painting, Sculpture, and Architecture, can better appreciate Creation, than those who are only familiar with paints, and chisels, effects, and dexterity, and art. For pride in skill and manual dexterity are strangely antagonistic to true power. As soon as the worker's skill usurps the honour due to thought and feeling, that moment true life departs from work; and a human idol is enthroned; and man interprets his own self-love, instead of being the interpreter of the Voice of God speaking through him from all the creation of which he is a part. Whilst skill is imperfect, the danger is less; because the beauty of the work must in that case arise from the nobleness of the thought and feeling. As the workmanship becomes more perfect, and acquires an outward shape-beauty of its own, there is a strange danger that this very perfection in the means used should prove fatal, and the body become more than the life. But this external shape-skill may be a very poor, or a very evil thing. Ought we to admire grossly immoral paintings as great works? Not surely until immorality, instead of

purity and truth, is recognized as good and divine. But grossly immoral paintings have been wonderful specimens of working skill. And if art and skill are in themselves good, such pictures must be called great. And mere artists accordingly do call such pictures great, taking as their standard the difficulty of arriving at such a perfection of skill. Yet the art and skill is as nothing compared with the vile thought. Only the mechanic artist spirit would glorify skill at the expense of life, and truth, and divine inspiration, and the perception of that which is divine in the world. Now a mind trained in the use of far subtler instruments of thought than these eye-languages, and familiar with a far wider range, is not so likely to be led away by mere instrumental skill, and will more readily detect dexterity and handwork than those whose highest ideal may have been dexterity and handwork. But Literature is such a training for the mind. Words are subtler than paints as instruments, and embrace a far wider range of subjects. No eye-language has a wide range, though very powerful each in its own limits. Words, however, interpret all the

thoughts and feelings of man. A master of literature, therefore, comes from a higher and wider kind both of instrument and thought, to form a judgment on the eye-languages, and certainly ought, as far as his education is concerned, to have a clearer and truer knowledge of principles and thought-laws than men who have been confined, so far as their work is concerned, to less perfect instruments, and a narrower range. And the mechanic artist judgment which glorifies skill, would be made to know its own place if these laws were better understood. For if the true glory of man's language, spoken or visible, is indeed the setting forth of high thought in a fitting manner, then every picture or form which does not embody good thought is to be condemned as much, or more than a vile story; and the more sacred the subject, the more to be condemned. A holy subject treated so as to make men worship the painter and his skill instead of reverence holiness and God, is an unworthy picture, whoever painted it, or however great the intellectual display may be. If Michael Angelo paints heaven, we ought to be led to worship

God, not Michael Angelo. And this is the test of all good work. That work is wrong in principle which leads the observer to admire the worker instead of the truth he seems to be putting forth, unless indeed self-worship is good. Every work of man ought to give a higher idea to those who see it of the subject treated of in the work. And no subject ought to be attempted which mortal hands lower by touching. And so on in all languages, visible or spoken, the great principles that decide whether works are mean or noble are the same, and first require that the idea shall be pure and noble, however humble the subject may be, and next that it shall find fitting expression. But speech is the most perfect vehicle of thought and feeling. A thorough master in spoken language and its creations will not be at a loss in judging less complicated and less subtle forms, and will be able to distinguish between the mechanic, artist shape, and the ideas and principles of higher life.

It will be necessary however to show why here too Greek and Latin claim so preeminent a throne as training. There are two things, as has been stated above, in all embodiments of thought

to be considered, first the thought itself, secondly the shape in which the thought is brought into the world. The first belongs clearly to the inner life of man, the second is a matter of outward shape. If we look at living things again, we shall see all shape in them arises from inward life pushing outwards and growing into shape, growing gracefully however varied the shape may be, because the life within makes the harmony. How strangely varied are the branches and leaves of a tree, yet how the life-centre ensures that the result shall be harmonious. This is the case wherever perfect life is at work, as in all creation the outward shape is the result of the working of power from within. But when man begins working, his natural tendency is to take the material he finds, and to satisfy his eye and mind by producing a form according to his own judgment. But this is outside work, in which the worker works down, out of himself, on to his material, assuming in himself full power to originate, control, and judge. Now that which is judged is inferior to the judge who judges. Man therefore looking on himself as superior to that which he works on, is compelled,

as long as he does so look on himself, to produce a work which satisfies this sense of superiority. The square house and the churchwarden's white-wash are the expressions of this desire in common life, and belong to a feeling deeply seated in human nature; the feeling of self-worship, which abhors the idea of anything above itself; which hates, as a humiliation, all mystery of height and depth, and all work that suggests this; which would fain feel in all its own or other's work the pride of lordship over it. This feeling, when carried out by the highest intellectual power, can only be satisfied by extreme perfection of outward form, which the eye and mind can master and delight in as completely fulfilling every desire for beauty of shape. And this beauty of shape is exceedingly fascinating, and, to a certain degree, necessary in all excellence. In the human face, for instance, although exquisite beauty of expression will be adjudged the highest beauty by the best judges, yet even this cannot exist without a certain degree of shape, although there can be great beauty of shape without beauty of expression. And everybody can judge somewhat of

beauty of form, whilst a few only can judge of beauty of expression. The natural tendency of man, then, is to delight in beautiful shape; and this shaping power of the mind, with its rules and its skill, is generally called Art. Now, in Art the Greeks especially were preeminent. Ancient art, as art, never will be rivalled, because there are only two ways in which man can work. He can either work, as has been said above, as man, as lord and master of the world in which he finds himself, and proceed as a master over a thing beneath him to shape and hew it into his own shapes. Or, he can look upon himself as an humble learner and pupil in a world full of higher power and glory, and so, following this law of divine life, be led onwards by it, until his works grow as living things in consequence of an inner life received and cherished. Naturally the first way, which is Art, belonged to the heathen. Self was all in all to him. Heaven was too far above him for knowledge, so he peopled heaven with beings like himself, only of larger size both in their virtues and vices. And earth was too far beneath him for him to link himself to it as a part

of the same creation, and to see in it a language of God, able to teach, and capable of being lovingly waited on. There were no voices for him out of the deeps; so he cried aloud, and listened for the echo of his own voice, and deified it. There was no communion for him in river, stream, or forest, so he peopled the desert with images of himself, and talked with his own shadow. He did not care for anything beautiful in earth, or sky, or sea, excepting so far as it contributed to his comfort. Hence it comes to pass, that in the whole range of heathen literature, wonderful as it is in intellect and symmetry, there is not one passage that rises above *a comfortable* sense of the beauty of nature, and there are many that show abhorrence of natural beauty, or imply total ignorance of it, apart from comfort. This concentration on self, this indifference to creation, is only brought out in stronger contrast by the fragments of primeval truth found in the fables and early traditions, which during the renowned and intellectual period of their national pride are like stray lenses of telescopes in the hands of savages; once parts of instruments that brought

other worlds within ken, but broken, unconnected, useless, mere glittering toys, though still telling to the practised eye, that they belonged to men of other hearts, and once had a divine use. So the heathen self-contained looked down from his intellectual throne on the outside of the world, and saw only the outside, for all things worth knowing and loving must be looked up to, not down upon; their power was an outside power, a power to shape—Art; for Art is the shaping power, and Art they worshipped; and they who sincerely worship get whatever is to be got from their worship; so in Art they are, and ever will be, preeminent. The Greek temple to the eye embodies this fact, simple, severe, eye-satisfying, “absolutely made, and pure form nakedly displayed,”* but plain, inexpressive, a grand outside. So also of their statuary. For the skilful disposal of drapery alone gives expression to the human form; without it the body by itself at best is beautiful shape, incapable of any high ministry, with the Curse of the Fall upon it, powerless to elevate or inspire noble thoughts; since mere

* Clough's *Poems*.

shape, apart from messages of feeling, purity and holiness, is a poor thing. And as if to mark this as a divine law, it may be observed that all expressive life-revelation is expressive by sacrificing somewhat of perfect symmetry and form. For symmetry is repose, expression motion; two opposing principles, the still outline of death, and the rippling play of life; a body and a soul; the soul-power making itself felt by incessant action on the bodily vessel, so that a fair face glows and gleams with changeful beauty, an inward sun perpetually sending light and shadow up from luminous depths. And bright or sad influences are in turn mirrored on the storied surface till all sense of mere shape is lost in the absorbing presence of an invisible world of life floating into being, coming and going at its own will, a breathing gladness, a magic splendour composed of thousand thousand influences, calm, or sweet, or strong, but never without gleams of motion, like sound, as owing existence to the destroying of stillness, a beauty born of rippling waves, and dying when they die. Such is the revelation of life in and through the body, but it is not the

body itself, not shape; shape strikes the eye, and can be imitated by mere outward-working skill, the eye sees it, and masters it without any deeper knowledge; so the shaping power is human.

Now this human art-power is displayed still more in heathen literature than in their eye-languages. Their literature is perfect art; but as they never linked human nature to heaven, or studied it together with creation as a thing from God, they are absolutely without the two great living sources of wisdom: first, created things have no analogies or mysteries for them; secondly, all subtle and sweet emotions are denied them. The first of these sources was opened for mankind when Christ spake the Parables. This voice altered the whole way of looking on the world and man, and breathed a new spirit of infinite variety into it, making all creation a great Hieroglyphic, the secret key to which is in man's heart, so that as we pass on our way, leaf, flower, and stone, the mightiest elements, the smallest thing that is, may suddenly speak to us of truths unknown, and open worlds of thought and life. The second came with that law of love which

counts no living creature common or unclean, looking to spirit not to shape, and not requiring size for power or beauty. Hence it comes to pass that a modern play of Shakspeare takes in all life, even grotesque life, with perfect propriety, but a Greek play cannot do this. It must carve the subject into a form of severest grandeur, like the temple, a cold, severe, and loveless majesty of form; and the words must be of the same precise character, but it is devoid of sweet and subtle life; nothing that men count little, nothing unshapely, might be admitted there; all must be clear and clean-cut lines. How absolutely this was the case may be gathered from the fact that these plays were acted to an immense audience, in the open air, by men raised on high-heeled boots to be unreal (heroic it was called). Their faces were masked to be of faultless features, and larger than human; all expression was sacrificed to this. And the play was shouted out at the top of the voice from these masks. It is evident how entirely the effect of such plays must have depended on great and strong action and passion, however it might be hewn into shape, and on

striking situations. It is equally evident that all expressive change of feature was excluded by the mask; and all gentle, and subtle, and fine emotion, by the necessity of having to shout out in the open air. Imagine the condition of a bashful man in a large company having to bawl out all his feelings to a deaf person, and you have a lively picture of the situation of Greek Tragedy, and of the utter impossibility, from the nature of things, of any expression, which was not hard and strong.

Volumes might be written without illustrating the greatness of heathen *art*, and its absence of *inner life*, so much as these facts. The heathen believed in Art, and worshipped Art, and therefore in Art will be unrivalled. For perfection is only attainable by a thorough living belief in that which is done, when the living belief of the generation and age is fused in its intensest reality into the being of some gifted man, and given forth by him to the world. And as no Christian can worship the shaping power, Art, with the intensity of heathen worship, no Christian will rival them in Art. A heathenised Christian is a

bad heathen. In Christian works, the life within reverently fostered, the feelings chastened into truth, grow and take shape as living things, depending for their harmony on the goodness of the life that animates the work. So they grow into the completeness of Christian literature, architecture, painting, and statuary. If any other principle is followed, the work is dead. The harmony of Christian work depends on one life, as in a tree, as in creation, making apparent discords harmonious. The harmony of heathen work depends on outward shape and fair proportions. Perfect Art, then, is their province, as distinct from subtle feeling, from the deeps of spiritual power, the beauty of holiness, the tenderness of modesty, the purity of love, the gentle dignity of suffering, and the glory of patient weakness.

But Art, albeit narrow in range and deficient in depth, is matchless for severe perfection of form; and in training, this is the thing wanted. For though the highest powers of heart and head in happy combination are beyond the reach of human handling, everybody requires in our pre-

sent state of existence to be taught not to do or say ungainly and offensive things, or anything in an ungainly or offensive way; and this is the work of Art. No one is "so pure of heart, so sound of head"* as to be able to dispense with those rules and that Art-training which in all lower things correct natural shortcomings. This may be compared to the distinction between a Christian and a gentleman. A person perfect in Christian life, did such exist, would of necessity be a perfect gentleman: because it would not be possible for him to say or do anything which could offend another's eye or ear, on account of the inward life. But as life is not thus perfect, the world has noted the main rules of outward behaviour, and society exacts the observance of these external forms at all events, and calls those who observe them, gentlemen.

This then is a sort of substitute for perfect life; and in this chequered world, where the inner life is not perfect, people prefer the outer forms which can be judged and seen, even when the inner life is wanting, to the inner life which is only

* Tennyson, *In Memoriam*.

partially perfect, when the outer form is wanting. Art-training is of this useful character, that it compels all its pupils to conform outwardly to the lower observances of perfect life, whether they have the life itself or not, and, by so doing, prevents very much that is unseemly. Art, moreover, is capable of being taught, which greatly concerns the subject of education. And the masterpieces of ancient Art are wonderful and excellent models, as far as they go, of the shape in which thought should be cast. And though in range they fall infinitely short of the best modern writings, they utterly condemn all false ornament, all tinsel, all ungraceful and unshapely work, and are perfect standards of criticism in everything that belongs to mere perfect form. On this account, then, the great Greek and Latin writers are the perfection of training for the young; for this is preeminently a training power. Without such a training it is not possible to form an equally correct judgment on the language-works of man; neither is it easy to get from any other quarter Art-rules capable of being adapted to so many circumstances of common everyday life and practice. The highest

will never cease admiring them, and learning from them. No testimony is needed to inspire those who once are far enough advanced to appreciate their excellence. But the lowest also who never sail in the ship, who do not get beyond the sawdust of the timber-cutting, nevertheless, dry as their work may have been, do attain to some constructive power, some slight insight into the excellence of the completed work, in addition to strengthening their muscles for a useful life. As an Art-training the study of the Classics has no rival.

But as knowledge, the Classics also hold a peculiar and equally preeminent place. Whatever may be the reason assigned, the history of the world, as a fact, is divided by a great gulf, into the two periods before the birth, and after the birth, of Christ. This is no artificial arrangement, but an obvious truism. An epoch closed with the Roman Empire, and after a period of what seems at first sight chaotic confusion, but which was in reality the mixing of elements for a new creation, the new world in which we now are living gradually took shape and rose into

existence. There is no similarity in the habits, knowledge, literature, feelings, political or private life of men as they now are, and men as they were then, excepting that general likeness that there must be between human beings as such. All the records of the first period that are trustworthy are written in Greek and Latin. This and nothing else bridges over the gulf. It is a positive fact, that if Greek and Latin were taken away, with the exception of the Hebrew Bible we should know nothing whatever of the feelings, habits, thoughts, intellect, morality, or lives of the greatest nations of the ancient world, excepting from buildings, pictures, and sculpture, until we come to the second period long after the birth of Christ. It follows from this that not to know Greek and Latin is to be reduced to the necessity of taking at second-hand all the best information about the early world and heathenism. But this is a very serious thing. Historians are men, and have theories of their own, which are all the better when avowed. A wise man's *opinion* is a good thing, but an intellectual man's attempt to persuade the unwary that he is

uttering *absolute truth* is very much the contrary. Well, historians are men, and modern historians viewing the past from a standing point of modern thought, very often transmit an utterly perverted image to the unlearned. Not that this is intentional, or in some degree their fault at all. The difference between the two states is so great, that it is not possible to make this felt, and the writers themselves seldom appear to realize the fact.

Heathenism in its perfect form has perished from the earth, and left only dregs. Heathens can never be the foremost nations of the world again. The combination of intense intellectual power and activity, with great moral debasement, and just a little salt of earlier simplicity and tradition, fast growing effete, but not yet quite dead, is a spectacle the world has seen for the last time. We have lost the power of reproducing it as a picture even, and we dare not try to do so even in a superficial way. The first chapter of St Paul's Epistle to the Romans is the nearest approach to such knowledge that can be endured. Yet, historians steeped in modern ideas, and car-

ried away by the great intellectual power of the times they treat of, give no notion of this depravity, and depict the habits of the ancients as worthy of being placed in comparison with modern life. Whereas the earlier history of both Greece and Rome is obviously the progress of simple tribes rising into greatness through some moral virtue as yet uncorrupted, and the later history is that of polished barbarians. No one dares picture to himself, or to realize in his mind's eye, the awful state of *common social life* in the glorious periods of Greece and Rome. No one ever dares try to do so. It is easy to slide over the smooth surface of their literary and intellectual works without ever looking into the depths of iniquity beneath, or bringing it before the mind as real. The above assertions seem strong, but every scholar who can read Plato, the Tragedians, Aristophanes, Theocritus, Cicero, Juvenal, the Poets, must, if he calmly faces the assertion, and weighs it, admit its truth, and with it admit that no history leads the unlearned to suspect it in the least. The direct contrary would be nearer the truth. What proof, it may be asked, can be

given of this? For many reasons, citing instances of depravity is out of the question, not least, perhaps, that in every age instances of the grossest depravity may be produced; the whole question turning on the way in which the depraved acts were done and received, rather than on the acts themselves. For instance, nothing can be more coldblooded than the cruelty that introduced the word "burking" into the English language; yet few would take this as a sign of the age; whereas the practice at Sparta of secretly sending out their noblest to assassinate the Helots when they became afraid of their numbers, is a sign of the age. Try and imagine for a moment a state of society in which our nobles should regularly, at intervals, patrol the country, secretly murdering all the better labourers, *because* they were better than the rest. But it would be impossible in an ordinary book to enter into each question in this way. Therefore, although some instances will be quoted, it is not the vices of the heathen world that shall be brought into court to prove that they are on one side of an impassable chasm and we on the other, but their godless

excellences. There is the proof. To begin with personal bravery, the most animal and savage of so-called virtues, which may have its origin in brutish insensibility, in bodily strength, in vanity, in shame and fear of punishment even, in a sense of misery, ignorance, or despair, and which appears in some degree to be inseparable from well-grown and active manhood. Look at the historical boasts of Thermopylæ, and the perpetual pæan sung over those Greeks who defended the pass. They were brave men, doubtless; but almost every modern campaign can parallel their bravery. Lord Wellington would not have needed to call for volunteers on such a service, and the next campaign would at once have taken away the singular glory of the achievement. It was the *rarity* of true bravery that made the things that were done so wonderful, and enshrined them in national song, and made them the watchwords of national glory.

It is with no desire to do injustice to brave men that these words are written; they were the noblest of the heathen world, all honour that is true be theirs. But Christianity, or that something which

some believe in instead, has so raised the meanest, and those who are least affected by it—the general level is so raised—that the common life of these times will furnish daily instances that rival the solitary stars in the heathen night. It is the difference between daylight and night, however starry. There is no doubt that a general darkness does add very much to the apparent lustre of solitary lights. Truth is not served by concealing this. But what is war with its glitter and its publicity, with its thousand eyes on men, able from shame to make even the coward appear brave, compared to the quiet heroism which suffers without spectators, or with few, without excitement, or any outward support? No heathen history can parallel the loss of the *Birkenhead* with its 470 men quietly standing silent and uncomplaining to die, whilst the women and children were being saved, firing their last salute as the deep was about to close over them. Nay, ancient history would not even have valued the little Dutch boy, who, having been told that all was lost unless the first leak in a dyke was stopped at once, hearing the trickling water as he ran home from school, having

nothing else to stop it, thrust in his little hand, and through the long long night crying and wailing in his pain, staying there till they found him. All the world for centuries has been told to admire a Lucretia, when our newspapers, alas! too often tell us of some poor girl far more nobly chaste, and no one thinks it strange. Nor is it. The very fact that it was so strange, so glorified, proves the immorality of common life. Stars only shine in night. The daylight puts out stars. Can any one really picture in his mind's eye the Coliseum, filled with 87,000 of earth's noblest, filled with the masters of the world gathered together to see men and beasts murder and mangle each other? And if it is hard to believe this of men, how much harder to imagine delicate and highbred ladies—ladies nurtured in all the refinements of most intellectual civilization—crowding to such a shambles as their joy; making it their amusement to see brave men die, or, worse still, to see some old man, as Ignatius, the aged Bishop of the Eastern Church, torn by the lions: or, perhaps women, as well born and as fair as themselves, set in the midst of that pitiless

circle, for beasts to claw and growl over. What were the homes which sent such ladies out, the conversation, the daily life, and feelings, when the sweetness of womanhood took delight in such sights? Or a little before this. Let any one dream that he is walking in beautiful gardens by a palace more gorgeous than has ever been seen since, on some fresh summer evening, by the river so renowned in story, in Rome, imperial Rome, whilst throngs of lords and ladies saunter there, and pleasant laughter rings, and all the gossip of the day is interchanged with smile and nod. But all the while those gardens are lighted by men and women, smeared with pitch, *burning alive*, by Nero's order, for his people's pleasure, as they saunter up and down; or are enlivened by mock hunting, where living men are the prey, wrapped in the skins of beasts, and torn to death in grim reality by hounds. And Tacitus the historian, who tells us this, a truly great man, whose works none can read without deep interest and admiration for him, does not think it worth his while to blame such cruelty. Yet single facts, however horrible, tell nothing. It is the sense that gradu-

ally creeps over those who attempt to realize the heathen past, however faintly, that the main current of life was cruelty and lust, corrupt and mean, in spite of exceptional cases, and those more in word than deed; in spite of the wonderful intellectual power displayed, which like a wintry sun dazzles without giving warmth. And so historians take their mirrors and catch the glitter, and never heed the corruption it gilds. But even this knowledge, which obviously belongs to the more advanced student only, is an invaluable gain, though, at first sight, we should scarcely think it so, to the Christian; enabling him to form a truer estimate of mankind and the progress of the human race. Without it he would be at the mercy of every confident assertion about the advance of man towards perfection, and, seeing that man is advancing *now*, would easily be led to believe that he was doing so *then* by his own powers. Historians take their views too often from a few of the best heathen writings, and those, too, written by men who practised very little of what they wrote, and then tacitly compare these writings with the facts of the worst common life

of their own day. The scholar, at all events, has his facts too. And wherever history, as it too often does, contrasts the best writings of the best men of the past, with the actual state of the bad in present times, he can at least contrast writings with writings, and men with men. What a glorious place earth would be, if the New Testament, and the holiest and wisest writings, could be taken as a picture of our own times. But, if this cannot be, why should this fallacy be given us as a true picture of the heathen past?

A true picture no one dares give, or can; but in making this statement it must not be forgotten, that, as far as corrupting influence on the mind is concerned, the Classics are comparatively innocuous. The fact of the dead language gives an unreality to much that is narrated, and a conventional dress to all, so that no reader, unless he searches out and cherishes the evil, is in danger of pollution; and who can save those who do? Our youth would not escape the knowledge of evil things by suppressing the Classics. Modern literature, both English and French, has also its poison wells out of which they would

drink, and deadlier poison too; to say nothing of the natural corruption of man, which is, alas, in every age the same. Those who choose evil can get evil. Poison cannot be shut up. True medicine puts the body in a state to resist the action of noxious agents; it cannot annihilate the agents themselves. At all events, a study of the Classics, if it contains the poison, contains also the antidote, and gives a good man power against vice, and is a necessity for every one who would know the history of man, or escape surface fictions about it.

But above all, the New Testament is written in Greek. No religious nation can give up Greek.

There is one more point connected with the study of the Classical languages, which, although to a certain extent anticipated under the last head, is nevertheless somewhat distinct. The Classics reveal to us the philosophic history of man as well as his social history. No one is capable of forming any judgment on human progress who is cut off from the knowledge of what took place in the first epoch of the world. During the first epoch of the world, man was on

the whole left to himself. The second epoch opens with a claim of God having interposed, and in the fulness of time, when man's efforts had failed, reconstructed the world on a new basis. This affirms that the first and second epochs differ not only in *degree* but in *kind*. It is an assertion that the human agencies of the first period failed, and the divine humanity of the second period succeeded. Ignorance of the Classical languages implies inability to test this important question. And modern literature shows us too often what that means.

The first epoch rests its claims on the human agencies of intellectual and physical power. The second on a new fountain of life from God, a change in nature, a new feeling of love for things before unloveable, and hatred for things before esteemed. The life of the old world accordingly ought to be, and is, a record of the development of intellectual and physical power, and the attempts of such power to unite mankind; and—the failure of those attempts. There will be progress therefore in arts and civilisation, and retrogression on the whole in true greatness and

goodness. The heathen histories show us this. In them we observe with wonder how nation after nation rose into power, constructed some sort of colossal empire, and—perished. In the philosophic and poetical works we see the intellectual acuteness and unsurpassable mental strength of the heathen champions of thought. However truly mankind may now pride themselves on the triumphant discoveries of modern times, it would be utterly false to assume from this that the intellectual power displayed is greater than of old. Who that is not blind will boast of surpassing in transcendent intellect Plato and Aristotle, and name after name of ancient glory? Who will match them?

The triumphant riches of Christian life and thought are not the result of greater intellect, but of a new principle. But if it had been possible for man to say truly that intellectual power had not done its utmost before anything else was tried, man's pride would have made redemption impossible. Even now this is too much the case, with the example ever present of the narrow range, the ineffectual efforts, and finally

the hopeless stagnation that was resulting from the human intellect in its highest state of perfection hammering at the outside of the world. The following quotation from an article in *Blackwood's Magazine*, Vol. XCIII, page 498, puts the last fact in a striking light: "Let us carry ourselves back in imagination," says the writer, "to the state of philosophy which existed at Athens in the time of the Emperor Hadrian, and which Mr Merivale has so pleasantly described in his last volume of *The History of the Romans under the Empire*. Philosophy seems to have come to a dead-lock. *On every side it was tacitly acknowledged that the limits of each specific dogma had been reached; that all were true enough to be taught, and none so true as to be exclusively believed. Their several professors lived together in conventional antagonism, and in real good fellowship. Academics and Peripatetics, Stoics and Epicureans, Pyrrhonists and Cynics, disputed together or thundered one against the other through the morning, and bathed, dined, and joked together with easy indifference through the evening.*" This is a true picture of the state of the civilized world.

All things were at a dead-lock equally. The intellectual powers of mankind, unless a new principle of applying them was given, had done their best and—come to a dead-lock. And this dining, and joking, and disputing might be well enough as long as the old imperial shadow of Roman power lasted. But when the flood of Barbarians, already at the door, burst in, what had this dead indifference and exhausted intellect to bring to bear against them? History gives the answer. Nothing. They were swept away, and out of the flood by degrees emerged the great life-power, Christianity, triumphant. But the old intellect-empire perished, and had that been all, mankind would have sunk lower and lower into a common ruin, for it had done its best—and been found wanting.

We must not lose sight of the long darkness in which heathen wisdom set, whilst as yet Christian life had not risen on the world in light, and grown into its youth of power. But the new principle of life by degrees conquered the brute force that overthrew the old dead heathen intellect-power, and having in its hands the keys of

creation and its power, the knowledge why things are, and for what purpose, gradually after having subdued man's heart, set him to employ his strength intellectually, and bodily, in a right way. And out of this has grown the modern world, with all its discoveries, its science, its marvellous progress, and the change of thought and feeling, that makes it impossible to bring home entirely to the mind what earth has been without it. All this knowledge of the past is dead and lost, unless the Classics are generally studied. And that most important of all truths, the destiny of man himself and his early history, would remain in the hands of a few, who, as is always the case with monopolies, would take great liberties in preparing the article they submitted to the uninitiated, or would be at the mercy of the assertions of the ignorant, or the guesses of philosophers.

We cannot then cast down the great bridge between the old world and the new, this wondrous combination of training and knowledge, this perfect arch of human intellect, without cutting ourselves off from the past, and destroying

in no slight degree our place in the great world-plan. It is plain that ignorance of what man could do by himself, ignorance of the marvellous intellectual force he could develop, and of the pitiful result morally, and its deadly end politically and socially, is nothing less than a dropping the clue of creation, and becoming totally unable to judge the present state of the world. Whilst at the same time these languages, which are the means by which all this is done, form the best training apart from any higher considerations.

These are weighty reasons why the mighty ten years should be devoted in a great degree to these studies; and the masters of time will do well to pause before they substitute lighter gains, and more seductive appearances, for this wonderful exercise of mental power, this mine of wealth, this world-wide bridge, this training, which sets a man in the midst of the world, strong and active, able to cope with all comers, whether they steal up from behind out of the half-seen spectral past, or meet him in dread reality in his way towards the unknown future. Whatever a person unskilled in the Classics

may know, he is ignorant of the history of man, and unable, in spite of science, in spite of acuteness, in spite of seeming knowledge, fairly to estimate the world as it is, or assign to the discoveries of each generation their proper place in the world's history.

Volumes might be written on any and all of the points raised in this chapter, to elucidate and prove them, but enough has been done if the first principles have been stated with any clearness. Enough at least to show that no great nation can let the study of the Classics fall into disrepute, as the training study of its upper classes, and remain a great nation long: enough to show that it is no superstition which makes it part of a gentleman's education in England to know them, and gives honour well deserved to those who know them well, and use them wisely.

The causes of national greatness lie deep, but whatever a great nation can spare, it cannot afford to unmoor itself from the past. The study of Greek and Latin is a national question. All are interested in its being carried on in

the best way. Past generations have done their work nobly, may our posterity be able to look back on us without scorn. The Old Foundations, in their spirit and intentions, in their liberality and princely bounty, are worthy of their object, great gifts of no mean-hearted men. There seems no hope of seeing their like again, but to use them well is not beyond the power of all who teach and all who learn, and most of all, of those who trust their children to them. England is interested in this question.

Nothing need be said about the study of Mathematics, their obvious utility secures the verdict even of the most superficial in their favour.

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CHAPTER VI.

EXTRA SUBJECTS.

In all things a man must beware of so conforming himself, as to crush his nature, and forego the purpose of his being. We must look to other standards than what men may say or think. We must not abjectly bow down before rules and usages; but must refer to principles and purposes. In few words, we must think, not whom we are following, but what we are doing. If not, why are we gifted with individual life at all? Uniformity does not consist with the higher forms of vitality. Even the leaves of the same tree are said to differ, each one from all the rest. And can it be good for the soul of a man "with a biography of its own like to no one else's," to subject itself without thought to the opinions and ways of others: not to grow into symmetry, but to be moulded down into conformity?

Conformity. Friends in Council.

THE fact that the Universities give almost all their great prizes to the successful scholars in Classics and Mathematics, determines at once the position of Classics and Mathematics in all the great schools that depend for their success on the judgment of the Universities. That this position is a right one has, we hope, been proved.

But, right or wrong, as long as the Universities do this, so long the schools must also do it. And any scheme for incorporating other subjects with the *regular school-work* must be abortive, for the following reasons:—Many boys, and those too the best in the school, will look upon the time spent in enforcing some one modern subject on all, as so much time lost to their real work, and, in consequence, will make the classes drag heavily, to the great detriment of those who really are in want of it. In other words, make French, or German, or Drawing, or Natural Science, &c., compulsory on all the boys, and the honest truth is, the boys who really wish to learn the subject are greatly retarded by the large number who do not; at the same time that the large number who do not, are really paying in a great degree for the lessons of those who do. That is, those who really want to learn get a worse article at a lower rate, whilst both the time and money of very many is wasted. Though certainly a good deal of show can be made at a small cost in this way, and a captivating appearance of liberality kept up,

But let it be assumed, for argument's sake, that it is desirable to incorporate some one modern language or science with the regular school-work. There are many subjects, and many partizans of each. On what principle is the choice to be made? If the principle is to be an educational one, in the case of a language, the literary merits of the language, and perhaps also the time required to master it, will be the only grounds of choice. And if the principle is not to be an educational one, there can be no agreement arrived at. But the educational principle at once excludes French, the subject which would probably poll most votes, because it is wanted principally for conversational purposes, not for its literature, and is singularly unfitted, by its subtle pronunciation, for class-work, as a task forced on unwilling learners. But why should a language at all be chosen? Music, Drawing, Science, and all the useful knowledge subjects, put in strong claims; all are very desirable acquisitions, some cannot be learned excepting by long and early practice. What is to be done? There is one unpalatable

answer, it is the business of school to do the main training, of home, to add what more is desirable. But this is only half an answer. It is, we willingly admit, part of the main training to provide for all real wants of a good education; the present discussion is, can this be done by incorporating any subject in the school-work, and making it compulsory on all? The question of *time* puts these subjects, as main training, absolutely out of court. Boys are young, and the working hours in the day are not many in number. These various subjects may be in themselves very desirable; but are they desirable for the school-boy? A sack of gold is a good thing, but how many of my readers will carry it on their backs ten miles, to have it at the end. Yet wretched little boys are made to stagger along under like burdens. Gold is good, but life is better.

If general knowledge is the object, then by all means do away with Classics and Mathematics, and begin sand-washing with might and main. If professional education is the object, then by all means establish schools to give it. But they

cannot be the great schools that train for the Universities, for they go on the principle that education is the object. It is true a modern department is supposed to do this. If it really does so, then there are two rival schools at work side by side, and it may fairly be considered an open question, whether the two would not do their work better apart.

The great fact that a day contains a limited number of hours seems scarcely to have been admitted into the discussion at all; and its corollary, that any subject imposed on the whole school limits the choice of those who do not absolutely want it, by the whole time it takes up, and by taking time and money, *prevents time and money being spent in more favourite pursuits*. No doubt, if a day was unlimited, and men neither ate, slept, or died, all these languages and studies would be excellent. But as, unfortunately, these three inconveniences of eating, sleeping, and dying, pertain to all mankind, and a fourth, of getting tired also, a choice amongst the many bundles of hay becomes necessary. Some indignant modernist may perhaps think this argu-

ment casts a slur on general knowledge. Far from it. No knowledge is to be despised, but a pretence of knowledge is. And a practical examination into what can be done and what cannot be done is very necessary. As long as training is the true object of education, and the Universities demand, and the great schools teach, Classics and Mathematics, as being the best training for the mind, most of the available time is at once disposed of, and the debatable ground is narrowed considerably. The question at once assumes this form. There is but a small amount of time to be disposed of, therefore no modern subject, out of the numbers that it is desirable different boys should learn, can be imposed on the whole school. And, this being granted, how can this margin of time be employed to the best advantage? The object in view is to give every boy the opportunity of following his own tastes, and cultivating his own intellectual fancies. It is necessary for this that there should be a good choice of subjects. And these two things support one another.

To begin, then, with the case of those

boys who are being trained for the University. These boys are working steadily at Classics and Mathematics as their real and main work. With the cleverer boys this will mean that all the time that can be spent in studies so severe is spent in them. But neither boys nor men can spend many hours in acquiring new and severe kinds of knowledge. There will be much leisure time in reality, when they can neither play hard nor read hard, which ought to be employed. But it can only be employed usefully in some less severe pursuit than the main work. And a less severe pursuit means something a boy on the whole likes and chooses, and which is not enforced with the same rigid compulsion as the harder work is. But to make a wide choice of subjects for leisure time possible, it is necessary that the compulsory subjects should be few, as otherwise neither time nor money allows much choice. And every parent or boy ought to be at liberty to choose, which cannot be the case if time or money is already pre-occupied. And there will not be funds in many schools sufficient to maintain the several branches of study,

unless the choice is really free. For of course as soon as a subject does not pay its expenses it will drop through. Viewing these subjects, however, as the proper way of employing the margin of time which cannot be spent in hard work or hard play, every boy ought to be made to have one of them going. The main work will certainly gain by such a plan; partly because the proper employment of time belongs to right training, and is therefore a branch of the main work, and partly because it is not possible to acquire any knowledge which shall not in some degree help the acquiring of any other kind of knowledge. Learning how to use the mind well in one thing does tend to make the mind fit for use in another, and also very often, by analogies and actual information, makes very unlike things assist each other. Hard subjects also seem to require supplementary exercises, just as in the body severe labour in one set of muscles requires the others to be exercised, in order to restore the balance. And difference of occupation, not idleness, is the best rest for the strong, both in body and mind, after any toil that is not excessive.

But this choice of easier work is of infinitely greater importance to the backward and stupid boy than to his better-trained companion. With him it becomes a necessity for healthy life. The power of training a dull and ignorant mind, neglected in childhood, sprung perhaps from a neglected race, and with nothing done by the time a boy has reached thirteen or fourteen years of age, is very limited. Then it becomes important to furnish as much general knowledge as possible, in the hope that, even if the subjects as a whole are not understood, a number of isolated facts may be picked up, which are better than nothing. There must on this account be a large choice of subjects in a good school, to satisfy the wants of various minds, or many will really get no knowledge at all, and very little training.

Now this is no mere intellectual question. If a considerable number of boys in a school, and those too the least capable of finding interests for themselves, are merely set in a treadmill; if all their intellectual work is, in fact, one long dull punishment, where they get nothing but dis-

credit, and are hopeless of excelling and attaining honour, this must fatally injure their school-life. It is really useless for many boys to expect to be able to attain to any great proficiency in Greek and Latin; they have been neglected too long. They can never hope to sail in the great language-ship and see the world; they never get beyond sawing the planks, and the sawdust of it. What then must their life be, if they have nothing else to do? How can they have any feeling of the school being a place for them when they are simply no better than outcasts there? In the games, perhaps, they attain some position amongst their fellows; but this only makes the matter worse in many schools, and sets the two phases of their life in stronger and more painful contrast. When self-respect is lost, all power for good is lost with it. And as far as the school-life and training, so called, is concerned, self-respect is lost when perpetual and certain disgrace is a boy's lot in the only intellectual field open to him. Hence the constant and unnecessary antagonism between *games* and *work*, *boys* and *masters*. If a boy finds his only solid position

in games, what wonder that he avenges himself on the work—reproaches his masters by unduly exalting games, and alas, too often by making vicious indulgence his claim to manliness and power, because masters forbid it. At least where masters are an identical term with convict-gang task-work this adds to the flavour. This state of things must be, as long as a proper standing-point is not found for each boy in the intellectual life of the school. This is what boys are sent to school for, and it ought to be found for them; gross evil will always be the result if it is not. But a choice of subjects gives this. In Music, French, German, Drawing, and various branches of Natural Science, such as Botany, Natural History, &c.; or of Physical Science, as Chemistry, Electricity, Statics, Dynamics, &c., the most backward in Classical knowledge can take refuge. There they can find something to interest them; something too which others do not know, something in which they can attain distinction, and by so doing restore the balance of self-respect, or at least make some progress where many are quite ignorant.

To bring a number of boys together without taking care that there is plenty of occupation, and something to interest different dispositions and tastes, is not training, whatever it may be; and it is creating much evil, whatever else it may be. As great a variety of extra subjects as possible becomes a necessity in a great school. Healthy moral life very much depends on it. Enough note is not taken generally of the inevitable consequence of many boys sinking to a lower level, morally and intellectually, from want of proper occupation and training. They not only are injured themselves, but must drag down the condition of their companions. In the sanitary world it has not been found that a typhus-breeding cottage is a convenient neighbour to a palace, however much a palace it may be. But it is not always easy to fix what people die of. People do die though, and are not comforted because the cause of their illness is unknown. Afterwards it seems sad to the survivors that so simple a cause should have been so deadly. Perhaps by and by, in another age, things will be managed differently, and we may be pitied by

our sons' sons, who by that time will be in the opposite extreme, making school a green-house instead of a garden, planting each boy in a separate pot, and pulling him up by the roots every morning to see whether he has grown or not. Meanwhile the transition period has its difficulties; amongst them may be reckoned a floating notion that things are not right, which expects possibilities or impossibilities with equal confidence, and often is astonished at not getting the impossible, whilst careless whether the possible is done or not. But this is a digression. Whether in any given case it is a possibility or an impossibility, a great school cannot be without a variety of subjects to interest all comers, or if it is, the moral life will suffer.

The question of professional training still remains. It has been shown above to be absolutely impossible to direct the studies of a great school to this end beyond a certain degree, without destroying the object of a great school, which is, mental and bodily training in the best way, apart from immediate gain. Still there are very many who wish to have a good education, and at

the same time to graft some professional knowledge upon it. This can be done. And the view given above of the extra subjects greatly facilitates the doing it. If the extra subjects form so valuable a component part of a school, and are generally studied as filling-up work, there will be funds to support first-rate teachers, not inferior in any respect to the regular masters; and this will make the giving professional training, as far as it is desirable to do so, easy. It secures competent teachers.

The next thing to consider is, how far arrangements can be made to enable the boys to learn. With regard to the Indian Civil Service, there is no difficulty. A little reduction of the amount of Prose and Verse Composition is all that can be spared from regular school-work for the extra subjects in this case. And if the Mathematical examination gave sufficient marks for a sound knowledge of Low Mathematics, the most useful of all subjects up to the point stopped at, whatever that may be, a subject absolutely necessary to the education of every well-educated man, the schools would have little cause to fear any rivals.

The schools can without doubt do the work well, though every year they have less chance of doing so. These examinations, and others like them, do not seem to have distinctly recognized the fact, that an annual demand of a certain character creates an annual supply of a certain character. And if there is an annual supply, where does it come from? The answer is simple. It must either come from existing schools, in which case, the subjects selected must be the subjects taught in those schools, or it must come from new quarters. These examinations, by the number and variety of subjects permitted, and the very elementary knowledge required in some of them, have practically decided against the existing schools on the whole. It does not, however, fall within the scope of this work to discuss whether private enterprize can furnish the kind of man required by Government, or not.

In the case of other professional knowledge a very large amount of time is gained by cutting off the Verse Composition, without at all breaking in on the main school-hours, the class-routine, or destroying the purpose of the school by doing

away with the Greek and Latin Translation lessons. Obviously this concession to the necessity for immediate gain increases the difficulty a boy finds in really making way in his Greek and Latin, and, as far as it does so, takes away from the benefit he receives. But the main training is still left, and he continues to pursue the same studies with his schoolfellows sufficiently to make him one with them, and not cut him off from their common life. It is dangerous to do anything that breaks up a school into parties. The beneficial power of the place will be diminished in proportion to the schism. But in order to mark the school sense of the value of extra subjects, to give them school-rank, and make them living parts of the system, it will be well to give up one regular school-time in the week to their use; thus putting them so far on the same footing with the main work. This, of course, assumes that no lessons are learnt in the school-hours, but that all times of preparing lessons, whether with or without masters, are kept distinct; the school-hours being devoted to hearing the classes do the work they have prepared elsewhere. It also assumes that the extra masters are not peripatetic,

but attached to the school, and able therefore to exercise a certain degree of influence on the boys, and to take care that their lessons are well done. When this is the case, every extra master ought to have his income dependent on his work, and not be paid a fixed salary. After the terms which each pupil is to pay have been settled, the payment should be his; and his teaching, if successful, should at once benefit himself. This gives men an interest in their work, and its success, and makes toil sweeter, when toil brings its visible reward. These details may seem to smack of no high principle to some. Those who think so have never done trying work as their life's business. It is idle to suppose that the best men do not work better when every fair motive for good work is given them. And no system has any right to speculate on always having the best men. No system can stand the wear and tear of practice over a series of years which disregards human nature as it is. Every good working system must be based on a sound calculation of what the average feelings and powers of average men are likely to effect in ordinary circumstances over a series of years.

CHAPTER VII.

What are a nation's possessions? The great words that have been said in it; the great deeds that have been done in it; the great buildings, and the great works of art, that have been made in it. A man says a noble saying: it is a possession, first to his own race, then to mankind. A people get a noble building built for them: it is an honour to them, also a daily delight and instruction. It perishes. The remembrance of it is still a possession. If it was indeed pre-eminent, there will be more pleasure in thinking of it, than in being with others of inferior order and design.

On the other hand, a thing of ugliness is potent for evil. It deforms the taste of the thoughtless: it frets the man who knows how bad it is; it is a disgrace to the nation who raised it; an example and an occasion for more monstrosities. It must be done away with. Next to the folly of doing a bad thing is that of fearing to undo it.

Public Improvements. Friends in Council.

THE ground has so far been cleared that the main object of a good school has been settled; and also the main studies by which this object is to be attained; and the relative importance of the studies. The constructive part of a school now claims attention, the means necessary to carry out this plan. Now the area to be covered is large. Everything pertaining rightfully to the intellectual, moral, religious, and physical life of

a large number of boys is the demand. Nay more, everything necessary to *train* that life rightly. It will be obvious at a glance that this demand cannot be met without having a vast amount of dead stock, if the expression may be used, in Buildings, School-rooms, Play-grounds, and all things pertaining to the efficient use of such buildings and grounds. Work and play, the two great divisions of boy-life, must be thoroughly provided for.

No men living can teach and train properly, if they are without the machinery for doing so. Then there must be a sufficient number of able men to make this machinery do its proper work. The true theory is to leave nothing to the excellence of the men who work the school that can be done by the machinery and appliances. All the machinery should be so perfect that the school may be expected to work well under the least favourable circumstances, and *a fortiori* under favourable circumstances in the hands of earnest and able men will it do its work. It is a crushing disadvantage to the strongest to find himself set to do the work of a steam-engine;

and the weak just sit down, and as they cannot do what they are expected to do, content themselves with doing next to nothing. But men are of more value than walls; so the most important constructive fact in a great school is,

That there shall be a permanent staff of masters, with their incomes depending on their work.

The next is, that these masters shall not have more boys to deal with than each can attend to individually.

The next is, that the boys shall not be forced to herd together in large rooms, but each have a sanctum of his own.

The next is, that the boys shall be boarded in a proper way, that is, that all the domestic treatment shall fairly recognize their station in life.

And the last is, that the boys shall be trusted, and free to do anything that a wise father would wish his son to do.

On these five things depends the true rank of any school.

A great school, great in principle, will not fail in any of the above-mentioned points.

A great school will not have its masters birds of passage.

A great school will not have too few masters.

A great school will not be a barrack.

A great school will not deal in a niggardly way.

A great school will not be a prison.

All these things require to be explained, and treated of separately.

First, then, the masters must not be birds of passage.

This arises from the character of their work. Their work is twofold. They have to teach, and they have the entire government and management of the boys. Certainly, if teaching is the instinct, the gift, the interesting pleasure, or the indifferent matter that it is often thought to be, birds of passage can do it well enough. But what is teaching? Teaching is a lifelong learning how to deal with human minds. As infinite as the human mind is in its variety, ought the resources of the teachers to be. The more stupid the pupils, the more skill is required to make them learn. And thus it comes to pass that

whilst the mere possession of knowledge is enough to teach advanced classes, if it is right to profane the word by calling pouring knowledge into troughs teaching, the teaching little boys, and stupid boys, and low classes well, is a thing of wonderful skill. Not that there is not room for skill as great in the higher classes, but the absence of it is not so self-evident. And knowledge is a thing that can be measured and ticketed; skill is not, and therefore makes but little show. Hence young men come from the great knowledge shops of the Universities, with their honours, their learning, and their intellectual sword-play, and scorn low classes, being ignorant of the variety of the human mind, ignorant of the exquisite skill and subtle simplicity wanted to meet the twistings, and windings, and resistance of uncultivated humanity. They have got hold of a lump of knowledge, and go about with glorious effrontery, pushing it into every keyhole, and are angry that the locks will not open. Why, it is not a key at all as yet, and if it was a key, there are more locks than one in the world, and —more minds. Life is too short for any one to

learn how to teach; but not too short to begin learning. Let it be borne in mind, that if a class does not learn, it is the teacher's fault. It may be the fault of the class too. But the teacher is set to train the class, and conquer its faults, not to be baffled by them. A colt may be restive, but it is the bad rider who is kicked off. The true teacher can never be said to have mastered his subject, because his subject is co-extensive with human nature. As soon as he has trained one boy, another has to be trained, and not the same over again, nor in quite the same way, if he is indeed a good teacher. However narrow the subject itself too may be, the range of illustration is not narrow; the different points of view in which it may be put are not few. Or granted that in some instances they are; how to manage all the different kinds of temper and forms of resistance, to quicken the dull, brace up the idle, master the obstinate, repress here, encourage there, soothe one, subdue another, breathe life and animation into all, is a task of the highest demand on power, and strength, and skill. And this has to be done every day;

working men will understand the force of this observation. A master in his class-room cannot sink back and think, or rest for a minute or two, if weary, before he goes on again. He must pursue his work also amidst constant interruptions. He cannot relax his attention, or let his eye be absent, for a double work is always going on—the work of imparting knowledge and the work of keeping order. Books will wait, books make no noise, books play no tricks, books can be taken up or put down, even by the hardest-worked man, and a certain choice of time is in his hands; if you are in good time your book is; if you are not, your book makes no complaints, though it may be put off till twelve o'clock at night.

But with boys all this is different. Well or ill, day by day, week by week, month by month, at exactly the same moment, a master must be fresh and active in spirit, or part of his work is not done. Gnawing cares may be in his heart, but his work must not know it; the busy eyes and cunning idleness of boys must not find it out. Few know the meaning of being

ready at the same moment always. The work of any one moment may be no such great matter. Neither is walking a mile. It is pleasant to walk ten miles in a pretty country, or twenty, or thirty, to a strong man; but go on, be forced to do forty, be goaded to fifty, or the extreme limit of human strength, and then be told by the bystanders in the last mile or two that it is only walking, and that it is easy to put one leg before another. Let no one imagine because teaching a willing or clever child *occasionally* is pleasant, that teaching all comers from all kinds of homes *incessantly* is pleasant. The work has its rewards, but they are the rewards of the weary at close of day, and not of holiday sport. All enthusiasm, if there is nothing but enthusiasm, is soon rubbed off in the long day's labour, and its wonderful demands on patience and freshness of spirit. There needs a deeper, stronger truth than enthusiasm supplies, to keep a man's heart unseared in the midst of such toil—in the midst of numberless vexations that dealing with human beings always brings, from the conflict of separate wills and principles.

The work is interesting, holy, great, and good,

but no afternoon's by-play, no hireling work, if well done. It may be made so in a great degree by being treated as such; but for all that, those who really do it must do it in no hireling spirit. Can, then, young men just come and go and do it whilst looking about for something better, and do it well? If teaching is a great reality, and a most severe task, it must be acknowledged as such. These intense interests cannot find place in the heart of a man who has just pitched his tent, and will be off again to-morrow. He can pour out knowledge, but he will be no teacher. He will not so reach the heart—and the way even to the head is through the heart—he will not so reach the heart, and play with skill on the heart-strings, and be able or willing to study each page of humanity laid open before him, as to make him an efficient trainer of each boy. Every inducement that it is possible to bring to bear in order to make the work highly esteemed, to give a personal interest, a permanent attraction, should be brought to bear. Birds of passage flit too soon to care enough for it.

Fathers and mothers do feel about the wel-

fare, each of his own child; it is strange how lightly they think and deal with those who manage all their children. Teaching is a science, and a most deep heart-question. That this is not the popular opinion on the subject does not alter the case, if it is true. And yet only half a master's duty, and that the least half, has been touched on. He has the whole domestic management, discipline, and life of a certain number of boys in his hands, for which he is responsible; at least in all schools where anybody is really responsible for this. Year by year under his roof comes all the evil as well as all the good of English homes. He has to train these boys to be honourable, free men. He must believe, even against belief, that freedom and liberty to do everything a wise father would wish his son to do, is the only sure means of making boys free men; and that prison walls and prison discipline are no training against vice. Yet they are but boys, boys too from very various homes. All the evil they do comes to the surface from time to time, to vex and rouse suspicion, and break down faith, whilst the good is less obtrusive, even when it is more

real. If there are three hundred boys in a school, and each boy commits a fault only once in the year, the minds of the masters are occupied with faults *every day*. It needs strong faith to prevent the heart-confidence in good principles from being battered down by this incessant artillery. It needs much careful study of character, much patience, much interest in the work, to keep it from being slurred over. Besides this, there is the painful duty of dealing honestly with graver offences; painful in itself, as requiring all a good man's judgment, and probing and vexing his conscience as to how to act best; but painful also in some cases from the attacks, secret or open, which are constantly made to induce men to break down their discipline, and lower the tone of the whole school-life by doing so. Unless a school is very strong in reputation, cases of this sort seem, and are, matters of life and death to it, certain loss for the time, possible ruin. And blame is generally most plentifully bestowed where the greatest pains and the greatest anxiety have been expended, for the good boys are easily managed; the anxiety and labour of school is in the effort

to train the indifferent or the bad. These things tend to harden the heart, and require much power or principle to resist them. Then there are even the more trying instances where good fathers and mothers have to be told of their sons' delinquencies, and the telling is almost more painful to the teller than to them, from his honouring and sympathising with their sorrow. Then sickly seasons—a necessary average of illness, taking year by year—and all the various cares of domestic life, contribute their quota to a school-master's day of toil. In the morning it begins as he leaves his bed-room, when he goes to bed it is still there. No hour in the day is free, no time secure. And human beings are the material dealt with, human hearts and human lives are the stake. Is this a work for a 'prentice hand? is this a work for a man who is here to-day and gone to-morrow? It is a life-long, never-ceasing, ever-beginning learning how to do better. The most valuable interests are at stake. The life-blood of England should not be let run to waste. It is no hireling work. Free men must do it in a free spirit, or the nation will rue the end. Not

least on this account are the old Foundations a great saving power in the land. Whatever their faults may be, they are generally free from meddling, free from the necessity of always producing some show, something saleable. They are able to stand a storm without shrinking, and to face with calmness the morning letter-bag and the penny post. But above all, they are strong in the fact that their origin dates from the liberality of the dead. Their roots are in the hallowed past, and out of the grave of great and good men, great and good at all events so far as not grudging money in a good cause, grows the shelter under which the work of education is carried on. Those who believe in Education, believe also in this; and feel a deeper, truer sense of life and work from carrying on a good man's purpose, are freer from not being beholden to living task-masters, are chastened into more patient endurance by the memory of the trust they have received. It gladdens and cheers them that they are links in a chain of life and light, "*Vitai lampada tradunt*," and not merely sitting in the Temple as money-changers. It is essential there-

fore that life should be devoted to a work such as this, the waste of which is human blood, and that no motive should be withheld which can be brought to bear, in order to help and cheer the workers. And not the least strong among motives is the sense of having found a home, a permanent interest, a place to abide in, and the not being a bird of passage.

CHAPTER VIII.

"Big and beautiful you were last year, my colt," said the lad, "but this year you are far grander. There is no such horse in the King's stable. But now you must come along with me."

"No," said Dapple again, "I must stay here one year more. Kill the twelve foals as before, that I may suck the mares the whole year, and then just come and look at me when the summer comes."

Yes, the lad did that; he killed the foals, and went away home.

Dappelgrim. Tales from the Norse.—DASENT.

THE next point in a great school is the necessity that the boys shall not outnumber the masters on a disproportionate scale. The fact of there being too few masters utterly undermines the school life, and causes a fearful waste of the living material. This affects the school both in its teaching, and in its morale. It is clear at once that too great a number of boys to one master is fatal to teaching, because it becomes an impossibility to attend to individuals, to explain, to inspire, or in any way to find out their special needs, and

adapt the knowledge given to these. But this alone is worthy of the name of teaching. It is quite true that a lecturer can lecture to as many people as can hear him. The only limit is the distance his voice will reach. But lecturing and teaching are different things. Lectures suppose that every one is fairly advanced in the subject, eager to get on, and able to keep up with the pace. Immediately any one of these postulates is not true in fact, the lecture becomes a noise, and nothing more. All schoolboys, of course, are fairly advanced, eager to get on, and able to keep up with lectures. There is a delightful simplicity about this theory which quite marks a great discovery.

But even if this was the case, how entirely this theory, as far as it is carried out, converts the master into a knowledge-machine, removes him from living contact with his class, makes the boys a more or less orderly mob to him, a numerical statement in which individual interest is merged and lost. They are a number of faces, not hearts; there is no getting near them, no kindly intercourse, or possibility of treating them

as human beings. And the boys, on their part, barely think the master a human being, for he only appears to them an adamantine disregarder of human weaknesses.

In such a state of things some few may get on exceedingly well, but there is no teaching. A small minority will always get on. A Stephenson will work his way up without any school at all. And eminent success in a school depends far more on the luck of getting clever boys from good homes in the school than is generally supposed. In the present state of English education the majority are so illiterate, and come to good schools so late, that no power can make them first-rate. Thus the few schools which enjoy almost a monopoly of the well-trained little boys have nearly the same advantage over the others as regards high honours that a trainer of race-horses would have over a trainer of cart-horses. For a course of doing nothing, or next to nothing, makes a boy by the time he is fourteen intellectually a cart-horse.

The star system is a very fallacious test of a good school, though it holds good thus far, that

no first-rate school will fail in having distinguished scholars in proportion to its numbers in time. But taken simply as conclusive in favour of a good school, it may mean nothing more than a state of things like the old Norse fable, where the fairy horse, that is to win the king's daughter for his master, requires every year that the other twelve foals shall all be killed and their portions given to him. Very satisfactory for the twelve foals and their mothers. The master, however, wins the king's daughter in grand style. But a great school ought to give the portions required for the one, without killing the twelve to do it. If the numbers are fairly proportioned to each teacher, it can be done. Good teaching improves the lowest, and is more effective than lecturing for the highest. With boys the true way to the head is through the heart. They must, as far as possible, be interested, and made to feel that they are cared for, and that the toil is for their good. Give a master who knows his work the opportunity of touching the hearts of his boys, and many will brighten up who before looked on work as hopeless.

There is very little want of *ability* in boys naturally, but there is great want of *willingness*, an ingrained antagonism to learning, and dread of it, and very often utter incapacity for self-teaching. But many a boy can be taught who is quite unable to learn by himself. It is very painful sometimes to see the hopeless despair with which boys, and good boys too, have got to look upon tasks which only require a little explanation and time. Is any one prepared to say that the great difficulty felt in raising the mass of the young, is not the consequence of that settled belief that has gradually sunk into the souls of the untaught, and been transmitted from generation to generation, of learning being a kind of magic gift to some and not to others ; and that the cultivation of the mind is but another name for unmanly, painful toil and degradation ? All can learn who are taught ; and learn on the whole well, if they begin early, are not frightened into thinking it hard, and have any faith in teaching. With a good teacher it becomes a simple question of time. All can learn, but the clever boys learn more quickly. That is all. It is, certainly, a

serious deficiency in a school to have no teaching. But there is no teaching if the numbers are beyond the power of a master to deal with individually. A few of these may be taught, the rest are killed to feed the fairy horse. Anybody may arrive at a rough estimate of the amount of teaching in any school, by a simple arithmetical calculation. If the numbers of a class are known, and the hours spent in school, with the average length of the lessons, it will be easy to find by a division sum the chance each boy has of being called on to do part of the lesson, due allowance being made for the fact, that each boy who is thus called on must take a fair time in doing anything at all. In the case of composition the result is still more attainable, because exercises in composition require to be looked over separately, and ought to be commented on separately; the average number of minutes therefore that can be given to each boy is actually attained. For instance, if 40 boys do three exercises a week, a master has to look over 120 exercises: supposing five minutes are allowed to each exercise, there is at once a result of ten hours' ceaseless work re-

quired to give even this attention to each. And ten hours' ceaseless work is no joke; it cannot be done without an actual allowance of considerably more time, taking into consideration the little breaks, rests, and interruptions, that inevitably occur. It must also be borne in mind, that boys never learn unless a certain amount of compulsion is applied. The very best will be idle and inattentive, if they are not likely to have their work tested, and many under such circumstances are idle and inattentive always. But the object of a school is training, not merely the enabling those who choose to get knowledge. Yet if there are too few masters, for many boys there is no teaching, and, as far as this reaches, no training.

Nor is this all, nay, it is comparatively a slight evil. It affects the morale, if possible, still more than the intellectual progress of the boys. In the first place, it puts at once a large number, and those too very often distinguished in games, out of the pale of masters' influence, and in direct antagonism to it. The masters become to them mere hinderers of their pleasures, inflictors of disgrace, irresponsible enforcers of laws that can-

not be obeyed, in fact, out of their horizon altogether, beings of another sphere, and not a nice sphere either, a sort of compound of book and rod born for their special torture. What a caricature this is of the position of a true teacher which can bring to bear more powerful leverage, more human and effectual motives of the best kind than any other relation between man and man. But pupils gathered together to be taught, who only enjoy that excellent substitute for butter,—punishment, scarcely appreciate this fact. The spirit of antagonism is inevitable, it splits the school in two. All is fair in an enemy's country becomes the school creed ; and farewell truth and honour as far as regards the boy-idea of those very men whose duty it is to foster truth and honour in them. All higher interests vanish, and the life that the boys themselves can establish becomes their life. The external laws are worked by the masters, but the *real laws* which each boy in heart obeys, the society laws, the public opinion laws, are laws of their own ; and will not rise higher than the very limited experience and range of the average boy-mind,

and the much tempted and easily deluded philosophy of the foolish boy-heart, will let it. Bodily strength and the pastry-cook become divinities; and must do so, for it is a universal law that low temptations can only be really got rid of by implanting higher tastes and higher interests. It is useless to resist the fog as long as you walk in it; a little higher up the hill there is no fog to resist. The poor navy, whose ideal, scarcely to be surpassed in his mind by Paradise itself,—for what could Paradise give more?—whose ideal was a beer-shop, a sanded floor, a bright fire and a fiddle, is after all a representative man. We laugh at his Paradise, but in one form or another it is the Paradise of all neglected beings. If boys never taste the sweets of knowledge, and are practically made to think that knowledge is out of their reach, they will take to the navy's Paradise. They learn to associate all the higher interests and pursuits of the place they live in with disagreeable and seemingly capricious power, that tells them to do what they cannot do, and punishes them when they cannot do it. The height is impossible, it is also detestable, and yet climb-

ing the height is the only possible deliverance from the navy's Paradise. Happiness, or something intended for it, must be found somewhere; under such circumstances where is a boy to find it? It is not put in his way, so too often he seeks it in idleness and illegal pleasures. And by this door enters the long list of acted falsehoods; so begins the life-deceit that figures so largely in the creed and practice of the would-be-man boy. No doubt there will always be evil, no doubt too a thoroughly good, well-trained boy will keep clear of evil; but a school ought to train, and not merely furnish implements for the trained. A school ought to weed out evil and false life, not sow it and grow it as a regular crop. The school-life itself ought to be so interesting, so free, so hearty, so full of outlet for all good impulses of body or mind, that low and illicit meannesses should not answer. But this cannot be if the masters are only grinding machines, so overworked as never to be at liberty, so far removed by their overwork from the social life of the school, as never to be able to find time to know and feel with their boys.

It may, however, be thought that the double life and falseness is confined to the outschool work; it pervades the school work to a still greater degree. If a class is beyond a master's power to teach on account of its numbers, there is only one way to deal with it. The lecturer must insist on a certain quantum of visible work being produced by all, and take no excuse if it is not forthcoming. There must be so many lines learnt, so many verses done, so much prose, &c., and any defaulter must be punished at once. For he has no time to judge and consider whether every boy can or cannot do this quantity always. He has barely time to see that it seems to be done, and even when he is well aware that the apparent result is a fiction he is quite powerless to alter the system. Everything would go to pieces if he began making distinctions between the boys, and he would lay himself open to unlimited imposition. The great discipline laws must be observed, and the tale of bricks delivered, for there is no means of estimating the work excepting by the fixed tale. This is what meets the eye, but the truth is, the master knows, and

all the boys know, that a fair percentage never make one brick themselves, but by every conceivable falsehood, by cribs, by old copies, by getting construes, by having the exercises written for them, make their whole school career one long lie. Of course when found out they are punished. Also, this sort of lie is not rated so low as other sorts of lies, but the comparative value of lies is scarcely the lesson intended to be learnt at school. Yet all this goodly crop is actually sown and grown generation after generation in every school where there are too few masters.

Plenty of occupation, mental and bodily, is the one practical secret of a good school. And the most important condition, without which plenty of occupation cannot exist, is that there shall be plenty of masters. A considerable experience has shown that an average of about twenty-five boys to each classical master is as much as can be well managed taking the whole school through. And these must form one class, be employed on the same books, and be the sole charge of that master. It has yet to be proved that one man can teach many classes with advantage. When

a master has the whole teaching of one class of manageable numbers, he is able first of all to become acquainted with the subjects he has to teach in all their bearings, as he has time for thought, and his attention is not distracted by a multiplicity of pursuits. This will produce in the case of a thoughtful man an amount of illustration and teaching power that is not supposed usually even to exist. He is able also to make himself acquainted with the powers and attainments of every boy under him, and as far as his judgment goes to apportion fairly their tasks to each, to help them when needful, to deal with them singly, weighing each case; and though his judgment may err in some instances, errors of judgment are very different things from arbitrary routine. All the credit, if the class does well, is his, all the discredit, if it does badly. For no one shares his work with him as far as that set of boys, at that time, is concerned. He can be a friend amongst friends with his boys, because he has time to know them, and this will not diminish his power but increase it a thousand-fold. Boys like justice, even severity, if just, and not capricious. A man

in earnest, and able to know the boys, will not lose them as friends because he is in earnest, even when earnestness means punishing wrong doing. Thus as the teaching is true, as each boy is cared for, as a proper sphere is found for each where he can get healthy interests, as everybody is reached and no one left out, a boy if he does choose the navy's Paradise and a life of lies, chooses it deliberately, against and in spite of better things *set before him*. At all events the school does not make him choose it. A great school, therefore, will not have too few masters.

CHAPTER IX.

The line of new boys stood altogether at the further table—of all sorts and sizes, like young bears with all their troubles to come, as Tom's father said to him when he was in the same position. He thought of it as he looked at the line, with poor little slight Arthur standing with them, and as he was leading him upstairs to number 4 directly after prayers, and showing him his bed. It was a huge high airy room, with two large windows looking on the school close. There were twelve beds in the room. Poor little Arthur was overwhelmed with the novelty of his position. The idea of sleeping in the room with strange boys had clearly never crossed his mind before, and was as painful as it was strange to him.

Tom Brown's School Days.

"A LONG table and a square table, or seats about the walls," says Bacon, "seem things of form, but are things of substance, for at a long table a few at the upper end in effect sway all the business, but in the other form there is more use of the counsellors' opinions that sit lower." Half the mistakes of life are the difference between the long and square table. And this particularly applies to school life, because the boy cannot change the externals of his life. It is a

thing of substance whether all things necessary for training are there or not. Boys are sent out from their homes, where they *are* at home, and have their little comforts, to be trained amongst strangers. It is excellent that this should be so. How bad it would be if there was no corrective for the different failings of different homes, nothing to take a boy out of the pod in which he found himself, nothing to prevent his thinking that the pod ruled the world*. So boys are sent to school to be trained. This is important. They are not trained men exercising powers already practised, but learners. They come to be taught how to live, to be prepared to meet the trials of life, to find out that as they must some day act alone on their own responsibility, it is well to begin to know how to do so. The preparation then is a preparation for the general habits of life hereafter. They are to be trained first of all to study. They do not understand as yet how to do it, and clearly therefore are not likely to do it under less favourable circumstances than trained men require in order to study. What then do men require who have

* *Aunt Judy's Tales.*

been trained to intellectual work? They require, above all things, quiet, a place without disturbance, where there shall be as little as possible to draw off attention, or distract the mind. And this is after the repugnance to study has been overcome, when the worker knows how to work, and is eager to do it.

If this is necessary for the trained man, it is a thousand-fold more necessary for the poor boy who has everything to learn, who does not yet know even how to work. If a master is always in the room when work is going on, quiet is fairly secured, but that is all. No choice is given the boy, no training in the management of time, and the great question of leisure is quite unprovided for. If a master is not there, it is a mockery to put a boy into a large room full of all sorts of dispositions, sizes, and strengths, and to call it training for intellectual work. Nay four or five in a room together are nearly as dangerous. If, however, any boys can exist satisfactorily under such circumstances, it must be the older boys who have learnt to take care of themselves; but these are precisely the boys who are given any advantage

of privacy that there is to be had, in the barrack-system. Yet the little boys most of all require a place by themselves, if it is not possible to give it to all. For they are most unprotected, most exposed to temptation, and most in need of a refuge.

As far as lessons, however, are concerned, the large room is not so fatal, provided a master is always in it. True, this would be sadly out of harmony with any free system, but it would ensure a certain amount of work. The large room is most destructive to the private life, if such it can be called. A little fellow fresh from home is *compelled* to spend some of his leisure time amongst a number of boys of all characters. Imagine how pleasant, how favourable to morality this compulsory companionship must be, when a state of things is produced in which it is not possible for a boy to escape from hearing, or seeing whatever the worst boy there dares say or do; not possible either to escape from the bullying of his most detested tyrants. What is this a training for? Not for manhood, for these are not the customs of after life in manhood. No man is obliged always to be in the company of those he

fears or abhors, as too many boys are. Temptation in after life is never brought so near, is never so utterly closing all around its victim with a presence so clinging, a power so absolute, so lawless. And little boys, fresh from all the love of home, who have never known what it is to be uncared for an hour, are flung into this cold bath. If a boy is a good boy, and not strong, (for strength is the school-boy's idol,) what a martyr he becomes at once. Ridicule and violence are equally brought to bear on all his best feelings. He never knows a moment's peace. Add open dormitories to the picture, and do not suppose, whatever novels may assert, that little Christian confessors say their prayers, and kneel, and at last win the respect of their more hardened companions by doing so. It is not done: and cannot well be done, for the coming and going, and talking and stir, of a number of boys in an open room makes it impossible. But if it was done, is this an ordeal that a boy ought to pass through? What is there like it in after life? In after life, of course, strangers stand night by night in a man's bedroom and thrash him if he prays, inter-

fere with his dressing and undressing, and perpetrate all the other nameless tricks and tortures that thoughtless folly or malice can inflict. Doubtless these things do not always take place; but is it training boys exposing them to the chance of such things? Many, too many, know and have suffered all, many are now suffering. Many know that such a chapter as ought to be written on this subject to do it justice would not be believed, but set down as a base figment.

However, the real question is, what is proper training: and when human beings are the subject, principles must be looked to, and their natural results. Facts can be made to tell almost any story an advocate pleases. That is, in this chequered world the best system will have its bad cases where the principles have been defied, and wrong been done in spite of them,—its adverse facts, which an adverse counsel can make a good thing of. And the worst will have its redeeming cases, in spite of its badness, in opposition to its principles, which a favourable advocate can dress up. Faith in principles alone, and a calm consideration of them, can save men in dealing with

human life. It is for this reason that out of the fund of anecdotes, and personal experience, and facts at command, none are quoted here; in order that the principles, and their logical and certain consequences may be seen, unmystified by party feeling and party facts. Only general assertions are made, based upon the obvious circumstances of each case, in order that an unbiassed opinion may be formed whether these circumstances are a proper training for the young or not. Yet no one who has not experienced it can imagine the desolation of helplessness, the utter exposure to all-pervading wrong that can take place under such conditions. Even a slave is safe sometimes, he does not live in the same room with his tyrant, but the boy-slave has his master in the same room always.

And whereas the most essential part of training is a certain freedom of choice, by which self-management, self-control, and power to resist temptation is fostered, a little boy is sometimes plunged at once into a whirlpool of power and companionship that is fitted to break down every tendency to right and healthy self-government.

One of the great religious commands is "to ponder our ways," to withdraw from the press of busy life, and in our hearts weigh well what is true, and what is not true, in the hurry and glitter of the world. And school sometimes trains boys by never allowing them a moment to carry out this great duty. Yet how needful it is for the little exile from home, with strange new life amongst strangers round about him for the first time, to have a spot, however small, which shall be his own, where he shall be safe, with his books, and his letters; where he can think, and weep if need be, or rejoice, unmolested, and escape for a season out of the press of life about him and the strange hardness of a new existence into a little world of his own, a quasi-home, to find breathing space, and gather strength before he comes out again. Nowhere on earth is six or eight feet square more valuable than at school, the little bit which is a boy's own, the rock which the waves do not cover. Such things as these just form the square table instead of the long one, which by its mere shape and framework alters all life. No great school will force the boys to congregate together.

The next position, that a great school will not be niggardly, needs no proof, but yet requires to be stated. As a matter of fact, the behaviour of any body of men depends very much on how they are treated. But this is not the whole question. A school ought not only to accept a given state of behaviour, but *to train it*; to train boys to do right. No possible perversion of idea can make mean and niggardly treatment a *training for right*. For instance, if a school does not give the boys proper food, the getting fresh and better food becomes one of the necessities of life, not merely a matter of greediness. But if the school turns the attention of the boys strongly on to food in this way, there can be but little power to restrain them from illicit things. Or again, if a boy never receives a drop of drinkable beer, he may be very wrong in frequenting pot-houses for it, but certainly he is sorely tempted.

These things may appear at first sight matters of comfort, but they are matters of morality. The deceit, greediness, and drinking that find entrance in consequence are grievously wrong in the boys who give way to temptation, but to create

temptation is a fearful thing in the power which ought to guard against it.

Moreover, once let boys have good reason to think that their interests are not the same as those of the masters, and that masters have not their good honestly at heart in all things; let them consciously or unconsciously feel that there are double purposes going on, and the inevitable result will be a want of faith in every precept that goes against the grain. Meanness instead of liberality, untraining instead of training, induces a settled belief that masters command for their own interests, and talk good, because it is their business to talk good, but that it is only talk. Boys are very apt to think themselves wiser than their masters from sheer boyish ignorance and conceit, add to this a well-grounded mistrust in the double purposes that are going on, and perhaps their estimate is not so very far wrong. But we must not lose sight of training; is this sort of thing training? Does it conduce to truth?

There is another point also to be considered. It is a curious but well-known fact that it is of the nature of evil to reproduce itself. The slave

in power is a tyrant. Those who are ill-treated ill-treat others. What a nursery of bullying and petty cruelty this sort of system is. If there are too few servants, which is a usual concomitant of the above-mentioned evils, some one must do the things that have to be done, and it is not difficult to find who that some one is. The little, the ignorant, and the backward boys who are low in the school, are the some one. So in a regular chain, like the tropical picture, where the tarantula catches the humming-bird, the chameleon the tarantula, the lizard the chameleon, the snake the lizard, the kite the snake, the eagle the kite, and man of course the eagle, the spirit of destruction descends, and instead of a manly feeling of protection and help, the exact contrary is engendered. The personal character of the rulers will certainly tend to counteract this. And no one who is acquainted with the generous free spirit, and earnestness, that so largely leavens every great school in England from the men at work there, in spite of the machinery obstacles, can doubt that this is the case. But why set earnest men to swim up stream always? The stream must prevail in

time. It is a natural law that a constant power will overcome anything less constant. The inert mass of any place ought always to be in the workers' favour; for that is a matter of brick, and mortar, and wood, which can be shaped at pleasure. Human hearts ought to be spared all work that brick and mortar can do better. There should be no unnecessary wear and tear of the living material, boys or masters, which a mason and carpenter can prevent. Mortar is cheaper than blood.

CHAPTER X.

"After all, Milverton, do you see so much to object to in being a slave? In freedom there is certainly room to dash yourself against things, but it is small comfort to a man to think that he has made a great part of his own misery himself."

Milverton. "Yet that must be the best education for another world in which there is some freedom for good and evil. If you begin discussing the matter with reference to happiness alone, you may as well take in the animal creation, and contend that they are better off than men. Suffering of all kinds is not without its instruction: but surely that suffering is most instructive, which a man has had something to do with in making for himself. Perhaps the worst state for man might be defined to be, not that which has most suffering, but that which has most suffering with the least instruction and discipline growing out of it."

That Slavery is Cruel. Friends in Council.

THE last point that will never be neglected in a great school has, to a great degree, been anticipated in the previous chapters; the necessity of trusting the boys, and allowing them liberty to do anything that a wise father would wish his son to do. Under a right system, there cannot be any doubt about the matter. One thing is certain,

there is no real halting-place between perfect truth in the system with trust as regards the boys, and complete and constant supervision, walled play-grounds, bolts and bars. In other words, it is safer to trust much than to trust little, and there must either be complete prison rule or a wise trust. The reason is simple. One of the strongest motives for good is the consciousness of having a character to lose.

As soon as any one sees that his superior does not believe in his character, and only trusts him to a certain point, he is tempted to trespass a little further, if convenient, as he runs no risk of losing his character by doing so.

Prison rule, as far as it goes, is obviously effective; it gives little trouble, if thoroughly carried out, and keeps up a fair outside. It is clear, that if a wall is high enough, the locks good enough, or a master always present, no outward act of evil can very well be done. But neither the mind nor the tongue can be imprisoned, and, until a lock has been found for these, only the form of the evil is altered. And to what a painful extent. Instead of having a few criminals

kept under and scouted by the society itself, and a large number of manly, honourable, and independent boys, all are mistrusted, and degraded by the mistrust. Instead of a well-trained majority, who can be relied on to do right in sight and out of sight, from having right in themselves, all are treated as suspicious characters, giving the really criminal undue influence; for in a band of criminals the worst is the greatest man. An effeminate weakness is the best result of such a system; a corrupt putrescence of sneaking sensuality the worst.

But it will be better to admit, for argument's sake, that the lock has been found for mind and tongue as well as for the body, and that the prison system is complete and does its work perfectly. Well then, the boys are so shut in that they never do any evil, because evil never comes in their way to be done. What then becomes of the training? In what part of free England, or the lawless world, are these hothouse perfections going to live by and by? There is something inexpressibly comic, if it was not also inexpressibly sad, in the idea of training

boys to take an active part in free, honourable English life, by imprisoning them, by keeping them in an entirely artificial state of existence, enslaving them to make them free. Experience is generally considered of value ; and as in after life the man will have to take care of himself, excepting in a lunatic asylum or a gaol, in early life the boy should learn to take care of himself, unless he is qualifying for a lunatic asylum or a gaol. Great things will hereafter be entrusted to him, and he had better begin by learning to be trustworthy in little things.

It is, doubtless, a fascinating sight to some people to see a charming uniformity, a trim perfection ; a strong will can easily produce it in inferiors. Spectators applaud, but as soon as the shears stop work, the brambles take their revenge for having been clipped, instead of rooted out. It is a pleasanter, at least a less vexatious life, for the master to clip the boys to a pattern, and never allow a bramble to be seen, than to trust to growth, to let the brambles grow too, and then pull them out as they appear ; for this makes the fingers bleed ; it makes the heart bleed, and

the lookers-on scoff, but the work once done, is done.

However, as a fact, in a large school the prison system can never be complete. Another state of things arises in consequence. The great prison rules press with intense severity on the boys who keep consciences, whilst there is great impunity for those who do not. Whoever dares run the risk, and the very daring has its charms, can easily get out of the ill-watched prison, and the risk is not great. Once outside, no one is on the look out; the discipline does not contemplate any outside work, so the chances of discovery are very slight. Thus, a boy first screws himself up to a lawless pitch before he commits any wrong, and, having done so, is ripe for tenfold the licentious iniquity that he otherwise would be; on the same principle that a foreign mob having to face bayonets and artillery at once, is far more dangerous than an English mob, which only contemplates a row with the police.

It is perfectly true that in a large school with too few masters, and some or all of the inconsistencies before mentioned in its internal machinery,

there will be much license if it is free. Plenty of teaching, plenty of occupation, plenty of games, combined with good laws, can alone prevent this. But grant it. There can be no doubt that, compared with the prison system (which has the license too), it is no evil at all. No boy is compelled to be base and licentious in the free system—nay, many are not even tempted to be, for it may not come much in their way, and does not, if they are heartily taking the good the school provides. But in the prison system the mistrust is like the air they breathe, everywhere, and on all sides. The companionship is compulsory. All the elements of evil are cooped together in a narrow space, and no escape is possible. There may be a sewer in both instances, but a sewer in a town is deadly, in the open fields at worst a nuisance. No one who studies the question can doubt that the free life of most of our English schools is admirable, and that in spite of faults, which have slowly grown up and are hard to remove, there is a noble spirit in them on the whole, and much pure and devoted power to be found both in masters and boys. Above all they are free, and so far fit training-places for

the free; full of old traditions of hardihood and fun, strong in the attachment they command both from their antiquity and greatness, and from the personal power, the fine spirit, the earnest zeal, and honour of the men who carry on the work in them. If personal excellence could of itself make a school great without due appliances, then there would be no use in saying another word. But in one thing there has been no shortcoming in the best of them. They are free, and fit training-places so far for the free. No great school will turn itself into a prison.

There is, however, another side of this question, and that not the least important, the effect of a slave system on the masters. It is difficult enough, under any circumstances, to find sufficient means of pleasant communication between hard-worked, careful men and light-hearted boys. An earnest man who has his heart in his work is often tempted to go mad over the class-work, and the want of zeal and appreciation of it even in his best boys. Too often it is like pouring the heart-blood on the ground to be trampled on. It is hard to bear the sight of the idle and the foolish yawning over the treasured thought, the harvest of toilsome years,

the victorious result of successful battling ; almost harder to see the best swallowing it as a task to be done. Or, in a lower point of view, it is hard to go over day by day, again and again, the same groundwork, which a few minutes of real attention would make even a stupid boy know, but which the boy-power of not caring makes a work of years, and not done then. And this is what the teacher lives for, what he is judged by. If the lessons are the only meeting-ground, and outside the school-room there is no common life found, heaven preserve the masters. The boys will not fare well, but they hate it and escape. But the masters—the iron in such a case must enter into their souls, and make them ill-tempered machines, always turning on one rusty handle. The pleasure of seeing the boys enjoy themselves, of sharing in and promoting their joys, of meeting them in their walks, of hearing the last new discovery, of laughing at or seconding the last new plan, of playing their games, of oiling the hinges of old bones with a little of the freshness of young hearts, all would be gone. All the light of the place would vanish, and a suspicious isolation be left. Or perhaps

an unnatural appetite for mere intellectual prizes, with a proportionate contempt for the more numerous but less fortunate mediocrities, would alone remain. Everything human, in fact, must disappear, and the big-headed, ill-tempered dwarf, pure intellect, reign in his dreary kingdom. Better be the most wretched little boy he wishes to squeeze into bookcovers, illustrate with woodcuts, and put on his shelves, than the dreary potentate himself. You are avenged, O much-beflogged youngster. You will escape, but your gaoler is a gaoler to the end of time.

CHAPTER XI.

It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit of life. Human knowledge is but an accumulation of small facts, made by successive generations of men, the little bits of knowledge and experience carefully treasured up by them growing at length into a mighty pyramid. Though many of these facts and observations seemed in the first instance to have but slight significance, they are all found to have their eventual uses, and to fit into their proper places.

SMILES, *Self Help*, chap. IV.

THE main plan of a great school has now been sketched, and it presents a formidable array of requirements. Numbers of able men, large buildings, numerous branches of knowledge, with place and instruments for each, numerous occupations and amusements, with place and means for these also, *besides all the risk of failure that very complex functions carried on by many different men involve*. There must be between 200 and 300 boys in the school. Every set of twenty-five boys or thereabouts must have a master allotted to it for its main work, exclusive of the extra subjects

and their masters, and every boy must have a study or room to himself. These are not mere assertions, all of them have been proved, excepting the necessity for having numbers at all. But numbers are necessary for many reasons, some of which shall now be stated. To a certain extent the whole theory of training boys for life would fall to the ground at once, if there are not a considerable number collected together. But there are several considerations which tend to fix on an intelligible basis what the numbers should be. These considerations belong principally to the teaching department. A class can easily be too small; gradations and variety are wanted, the stimulus of face sharpening face must be supplied. Deadness and a stagnant level of exertion falls on a small class, as different from the spring and elasticity of real living power as can well be conceived. The curious effect numbers have in exciting the mind, from the feeling apparently of united force and sympathy, is well known. The actual number a class ought to consist of will depend on experience; experience must show how many a competent man is able to teach with advantage. Twenty-

five has been named here as the result of careful experience ; but the numbers of the school will depend principally on the number of classes. There is a still greater necessity that there should be classes enough in a school, than that there should be numbers in a class.

The ages of boys in the great schools range from ten to nineteen years. This furnishes as good a measure as anything can do. There should at least be as many classes as there are years to be dealt with. Not that the boys will fall into their places according to age, but practically what can be learned in a year is quite sufficient to necessitate a new class. There ought to be no abrupt breaks in the work : the work should pass onwards and upwards by as imperceptible a transition as possible. It is very injurious being compelled to mass together in the same class, boys who are too far separated from each other in attainments. And it is scarcely less injurious to have clever boys running too rapidly through a few classes (as they must do where there are only a few classes), without staying long enough in each to get its special grounding

properly, until they arrive at the head class, when they are apt to think the end of the world is come, and do little more.

It results from this that eight or ten classes *at least* are necessary in any school that undertakes to educate boys whose ages range from ten to nineteen. It becomes evident from these statements, some of which will be dealt with more fully further on, that a great school is a very costly thing, too costly for there to be very many with advantage. The boys cannot be boarded in less than eight or ten houses. In fact, the necessary buildings and appurtenances alone must be put down at no less a sum than £40,000 or £50,000, and may very easily take double as much. Besides this there must be a large sum for Scholarships and Exhibitions, or it will not be possible to keep up the school. This appears very startling; but both the arguments on which this result is based will bear the strictest investigation, and also experience will confirm them. That is to say, if any inquirer will really set himself to make out clearly what he wants to find in a school, and is not contented

with the chance of a prize in a lottery, inexorable necessity will force him at last to stand face to face with these wants and these requirements.

But the case is not so bad as it seems. The keystone of the whole fabric is the necessity of training boys of all ages. If this necessity is removed, the question becomes much simplified. The problem that has to be solved presents itself in this form. Make a school with a moderate foundation self-supporting and effective. The difficulty that at present exists is this. All or almost all the small foundations are absolutely compelled by their statutes, or at least supposed by them, to train scholars for the universities. That is, to keep their boys until eighteen or nineteen years of age. But how can a headmaster and an undermaster really teach the eight or ten classes which are as necessary in a school of all ages which numbers thirty as in one which numbers 200? It is simply impossible. But the impossibility lies in the ages of the boys. If there are but 25 boys in a school, and their ages range from ten to nineteen, the disparity between the first and the last will be as great as if there

were 250. And the number of separate bits of teaching will be as great. But if twenty-five boys reading the same books can be taught by one man as well or better than one boy, then the having to teach one boy only involves, if it is done, the loss of funds resulting from the non-payment of the twenty-four, who might be taught at the same time by the same man. In fact, one boy on this plan costs as much as twenty-five boys, as far as teaching is concerned, even if he was taught as well, which can rarely be the case. For up to a certain point a master's interest, as well as a boy's, is greatly heightened by a fair number, and his teaching improved.

The having a few boys then of very different ages means no funds for many classes, though many classes are wanted; means also inferior teaching and learning if the classes existed; but, as the classes do not exist, it means a jumble of unequal workers, in which no one gets his own needs attended to, or can do so, from the nature of things, unless he is the fairy horse and eats up the portions of the killed. Thus extremes meet, and too great numbers and too small have

exactly the same effect practically in preventing the individual from being taught, the one because there are too many boys to each master, the other because there are no masters for a few boys.

But all these difficulties vanish at once if such schools are allowed to limit the age of their pupils, to thirteen years say. This at once reduces the number of classes, and multiplies in equal proportion the power of the masters. Instead of the six masters really wanted (but never existing) for the twenty-five or thirty unequal boys, one master can now do the work perfectly, do it really well, and for even a greater number of little boys of the same age and attainments. But this is not the only advantage gained. Much of the school work is on a less expensive scale. There is less wear and tear. The buildings need not be so large or fine, or the play-grounds. But, above all, the difficulty of providing masters is much diminished, and their life a much less trying one in every way. All the most serious temptations and vices are at once removed, and the government becomes of a less arduous and

anxious description, with much less risk of failure. Three moderate, but good sensible men can work efficiently and well, a school of little boys, which could not be worked by less than six if the ages were unequal. In fact, it is not too much to say, that a real preparatory school, in which every boy is under thirteen years of age, does not require more than half the power to carry it on effectively that a school of all ages would do.

And it can be carried on effectively however small the numbers may be, whereas small numbers bring no lightening of the burden of the school that admits of all ages, as the number of classes is not diminished by their being but few boys to each class. This will not, however, much diminish the expense of present schools, for the simple reason that they are now being paid for what they try to do and ought to do, but are unable to do. The expense will not be diminished, but the work will be done. Little boys require as good food, as much sleeping room and study room, and as unceasing care and teaching, as their elders. It is a great

mistake to suppose that because a boy is young, there can be any satisfactory saving in these important items. Good men are wanted ; and no one probably will assert that it is reasonable to expect a man of ability and heart to undertake and carry through so serious and incessant a work without a good income. Taking into consideration the education required in a master, the cost of that education, the varied and important character of the work, the capital required to conduct it well, the risk of failure, the fact that success cannot be passed on to a master's children, as his interest perishes with himself, and only lasts for him as long as he is in good health and strong, it will be admitted that honest work well done by responsible men deserves no grudging payment, even where there are Foundations giving some security against ruin. No reward can be too much for first-rate work when it is done.

But in the case of a great school it is not a reward simply, but a necessity. The strain of body and mind from thorough first-class work amongst human beings, makes many relaxations, which

are ordinarily luxuries, a matter of absolute need to the man of high and subtle work: if withheld, the work suffers. The man of fortune goes to the sea-side because he likes it, the overworked man because he must. To use a homely similitude, you cannot groom and house a racer like a cart-horse, and expect him to race. The human racer cannot possibly do his work as such if he is tied down to one place, pressed by one dull unchanging routine, and perpetually in conflict with sordid cares.

However, let the public judge. In the long run they are the sufferers or gainers. The supply will doubtless equal the demand; but political economy unfortunately gives no guarantee that the demand shall be for the right thing. It makes a considerable difference what is demanded. Fathers may demand first-rate teachers in words, and men they will always get, but unless their demand is made in very deed and truth, first-rate teachers they will not get. The men, if ambitious, will carry their trained powers to the professions which give money, or honour, or both; if religious, will go to parishes

where the heart is satisfied by a more visibly direct religious work. They will not be school-masters.

It will be much if good work is made possible where now it is not possible. If the whole level of English educational power can be raised, no mean result will be attained. This can certainly be done by allowing all the small foundations to limit their pupils to a certain age, and then devote their exhibitions to the sending the best boys to any school training for the University the parents may select.

This latter question, however, belongs to the proper expenditure and management of the available funds; and this is a simple matter. A school can always be made self-supporting where there is a sufficient inducement to keep up a supply of boarders. Whenever there is a foundation this can be done to some extent. In large towns and cities the schools ought to be exclusively schools for day-scholars, because a large town is of itself destructive to that free system without which a good boarding-school cannot exist: nothing therefore which is here said affects

a city school. A city requires the cheapest possible teaching for all those who are tied to the spot, and has nothing to do with the other branches of training, as the boys should live at home. A boarding-school in a large city or watering place is as admirable an arrangement as a poultry yard in a fox-cover.

But in all cases the masters should be paid by their work. There should be no fixed salaries. Any system that is to work well over a series of years must be constructed with a view to the powers of average men under average circumstances. This principle necessitates the paying the masters according to the work done, as wearing work is never exacted in other professions under any other conditions. But the best way of paying masters according to their work, is to make them earn their own incomes by taking boarders. This ensures that the teaching shall be good, otherwise no boarders will come; and that the superintendence shall also be good as far as it can be insured, for the same reason. It relieves the foundation also from all money payments in salaries, or nearly all, as small guaran-

tees for beginners, and rent-free houses would be found quite sufficient.

The main funds of the foundation in all cases should be devoted to scholarships and exhibitions. In the case of the great schools these exhibitions should be, if possible, to any College at either University. In the case of the preparatory schools to any University school the parents may select. The school at Dorchester is on the latter plan. The effects of this are manifold. First of all, it is practically doubling the foundation; for the boarders supply the funds necessary for carrying on the actual school-work both for themselves and the day-scholars; the latter getting a good school instead of a bad one, or none at all, and the former the chance of help at the University in common with the day-scholars. This plan gives the same free education to the day-scholars that they would have had before, only of a much better character, which the new boarder-foundation supplies, whilst both parties have an equal chance of attaining the exhibitions. In many instances the local funds cannot support a school on any other basis. If they can, close

exhibitions are an acknowledged curse. A little money for three or four years cannot compensate for the life-long loss entailed by worse education and a lower standard of work. But most of the small grammar-school foundations would cease to be grammar-schools altogether from inability to support sufficient masters and a proper school, if this plan were not pursued. There are not wanting instances of masters without schools even now. But a few exhibitions draw out the power necessary to support the school, thus giving the locality its free schooling, which otherwise it would not get, without depriving the day-scholars of the chance of the exhibitions either. It is not too much to say that every pound thus spent in prizes to the successful, elicits ten to carry on the general education for all. Moreover, it is notorious that the giving away of exhibitions as a sort of local alms pauperises the morals and intellects, if the expression may be used, of the recipients, and tends to degrade instead of raise a neighbourhood.

If however the actual education of the district in which the school is situated is carried on by

the boarder-foundation, the district clearly can have no exclusive right to the exhibitions as well as to the teaching. One is theirs, but not both. If the foundation funds pay for the school-work, there can be no exhibitions; if for exhibitions, without boarders there can be no school. The boarders form a second foundation to all intents and purposes, with claims on the original foundation co-extensive with the benefit they confer, and the addition they make to its working power and funds. Wherever the funds derived from boarders play as great a part, or greater, in the efficiency of the work as the funds derived from the original foundation, there can be no just claim in the old foundation to override the new foundation, for such it is. This leaves undisturbed the whole question of the advantage of having a good school instead of a bad school, or in many cases no school at all of the kind originally intended. Neither is the question affected by the fact, that in some instances the funds have been diverted from a lower class of school to make a higher class. This may be wrong in such instances, but the majority of cases are not of this character,

and some of those that seem to be, only seem so, not because the intended teaching has changed its character, but because a different class now takes advantage of that teaching. However that may be, as long as the small foundations are compelled by their statutes, or local opinion, to send boys direct to the University, so long the preparatory schooling of England will be what it is. What it is will never be known until a different state of things has become possible. No one can work without tools. And how to provide effective education must always be the most vital question a nation can deal with, as it is the most vital question a family can deal with.

The foundations cannot do their work if impossibilities are expected from them, or if the ignorance and bigotry of those who deal with them impede their free action. No one is so high as not to be benefited by a good school; if it makes those beneath him better, it is a blessing to him; no one so low as not to be reached by its influence; if it makes those above him better, it is a blessing to him. And if Cobbett's dictum is worth anything, that the man who makes two

ears of corn grow where one grew before, is a benefactor, surely it can be no slight matter to try whether it is not possible to do the same good office for education, and to double and treble the power of almost every foundation by demanding from each the work it can do and no more, and giving each the means of doing that in the best way, by applying the funds so as to draw out a maximum of work with the least waste of material; remembering always that no work can be done without tools.

CHAPTER XII.

After his glorious victory, the dying general was being carried on a litter to the boat of the Foudroyant in which he died. He was in great pain from his wound, and could get no place of rest. Sir John Macdonald (afterwards adjutant-general) put something under his head. Sir Ralph smiled and said, "That is a comfort; that is the very thing. What is it, John?" "It is only a soldier's blanket, Sir Ralph." "Only a soldier's blanket, Sir," said the old man, fixing his eye severely on him. "*Whose* blanket is it?" "One of the men's." "I wish to know the name of the man whose this blanket is;"—and every thing paused till he was satisfied. "It is Duncan Roy's of the 42nd, Sir Ralph." "Then see that Duncan Roy gets his blanket this very night;" and, wearied and content, the soldier's friend was moved to his death bed. "Yes, doctor," said Lord Dunfermline, in his strong earnest way, "the whole question is in that blanket—in Duncan getting his blanket that very night."

Horae Subsecivae, page 281.

THE question of the theory and living power of a school has now been dealt with in some degree. The next subject that claims attention is the material machinery needed. Machinery, up to a certain point, is everything. No bravery, no strength, can make a stick a match for a rifle. But so it is in all things. As long as the man

with the rifle is awake, the man with the stick has no chance. And we certainly should not compliment a person who, having engaged to kill a lion, let him loose, and went at him with a pen-knife. First cage your lion, then perhaps even a pen-knife may slay him. But a cage is, after all, only a few bars in a satisfactory situation. Machinery is everything up to a certain point. No ability, no zeal, no holiness, no intellect, no law, can overcome the disadvantages of working without machinery. The first thing the living power does, wherever it exists, is to destroy the external barriers that confine good, and render good impossible, and reconstruct in such a way as to confine evil as much as possible.

First, then, the question of houses presents itself in treating of the machinery necessary for a great school. It has already been proved that large, open dormitories and common halls are inadmissible for a great school. It is not meant by this to assert that they ought not to exist. If there are not funds enough to do more, it is far better to have them than to have nothing; far better that boys should go to such schools than

not be taught at all; but they should be estimated at what they really are—makeshifts, and not be mistaken for what they are not.

In every great school each boy must either have a small study to himself and a compartment in a small dormitory, or a single room, in which to live and sleep. A large dormitory introduces far too great opportunity for undetected evil. The number of cubic feet required for each boy in the two plans is about the same, and the expense of providing either about the same. Which then is the best system? There can be no doubt that the study and compartment system is the best, for the following reasons. The single room cannot be so healthy. It cannot be good for a boy to be *day and night* in the same small room; too small for satisfactory ventilation, and with his bed there always. Then the bed is either shut up, in which case it is not aired properly; or open, in which case it takes up too much of the sitting-room, and is untidy. The single room also gives too much opportunity for the boys to congregate together indoors, which makes bullying easy, and is fatal to pure air.

The single room also is likely to be untidy, for as the boy sleeps there, the day-life articles will have to be shifted daily to make room for his sleeping arrangements. A boy cannot fit up and arrange his room permanently, and leave it arranged. Whereas the dormitory compartment is quite separate from the study. It is never entered excepting at bed-time, and therefore enjoys the advantage of being perfectly aired all day. It is in itself private, but being part of a larger room, derives all the benefit of this in better ventilation, as in a room of fair size fresh air can always be introduced quietly. The little study, moreover, cannot from its size admit of a crowd, and from its size can more easily be protected by law as a boy's own domain. The hall of the house supplies a place of common meeting, and as the class-master superintends in common the preparation-work of his class out of school, there is no want of social intercourse, no solitary system in the case. In the study nothing need be moved excepting at the will of the owner, who can arrange it according to his taste, and keep it so arranged. These things may seem slight, but the happiness

of life turns on them; they are Duncan Roy's blanket, which though but a blanket, is certainly a matter of misery, or rest, at the time, and may be a matter of life or death, and was not beneath the dying General's care. The kind of life is determined by the blanket or no blanket; and the kind of feeling of superiors, by its being noticed or unnoticed. Each boy should accordingly have his own study and his own sleeping compartment.

But again, exactly the same principle that abolishes the large, open dormitories and common halls, will decide against building the boarding-houses in one great quadrangle, or stack of buildings, like a college, instead of separating them. The character of the school, of its management, its spirit, its life, is affected by this decision in an extraordinary degree. Probably every one, at first sight, would answer positively, if asked, "Of course, build the houses together like a college. It is far cheaper; it produces a far finer effect to the eye; it is majestic; it is grand; it is, &c.; it is the ideal of a school." It may be all this, even the &c., but—it works badly. Dire experience

will force the reluctant conviction on working men that scattered boarding-houses are not only better, but enshrine a different life and a higher life. The principal reasons are these. In the college plan, to call it by that name, the private and domestic character of the life is merged and lost in the public body and its life. And this means a great deal. It means an entirely different and rougher character of existence. In the college plan the power of combination for evil is very great, the circle is too wide for the same individual interest to be taken, authorities clash, and boys are more free to do wrong.

In a house by itself, all this is altered. A small number of boys are knit together in a little commonwealth. The house-master and his wife have the entire management, subject to the main school laws. No other authority or power, whether of boys or masters, interferes with their own little kingdom. Theirs is the credit or discredit, quite unaffected by the good or the bad habits of others. They take, naturally, under these circumstances, a great interest in their house, for it is their own, unmixed with any

other influences. They can, and do, become very intimate with their boys, and their boys with them. In fact, it is to both parties a home, and there is a home influence and home refinement about it. The management is more easy, for the boys are not numerous, and cannot shift the blame of evil on others, or band together with them. There is no divided authority, and no doubtful jurisdiction. The boys, on their part, love their own house and uphold it. It has a character which they are jealous about. They rejoice at their house being distinguished in school; they rejoice in its triumphs out of school. In the games, house plays house in friendly rivalry, and great amusement and much vigorous life is the result, an *esprit de corps* of the most healthy kind. Moreover, in this narrower circle the influence of the ladies of the school and their care becomes very appreciable. Any one may sneer at this who chooses, but somehow or other no one sneers when his own blanket has been taken. The home feeling becomes real, many more opportunities for kindly intercourse arise, and both in sickness and health

the boy-life is gentler and more civilized. All this takes place without the slightest diminution of the unity of the school, or its combined power for good. The home circle only interferes with evil, and rough useless wretchedness, or rebellion. There is plenty of common life, plenty of public interest, thoroughly to make the school one ; to bind it closely together, and weld it into one body, without in the slightest degree breaking in on the domestic character and valuable responsibilities of the separate houses. Two opposite and most necessary principles are both secured by this system ; the civilization and gentler feelings of comparative home, with all the hardy training of a great school. The common classes, the common games, the common school honour at the Universities, and in the world, bind the boys closely ; nothing is lost in this way ; whilst the narrower circle of the separate house ensures a more kindly and careful treatment than would otherwise be possible.

With respect to the number of boys that each house ought to take, this practically is decided at once by the size of the classes ; be-

cause although a master might possibly be able to attend to a few more boys in his house than he could teach in school, the plain question rises at once, What is to be done with the surplus? For as soon as a house contains more boys than the house-master can teach, all above that number are thrown on the school without a teacher. A supernumerary master or two may indeed be appointed without boarders, if there are funds to pay them, but this will not allow any considerable margin of boys beyond the class-number in a large school, and can only be viewed as a temporary arrangement, a probationary trial of a master's fitness before he is entrusted with full responsibility; or as giving him time before he embarks in a serious engagement; and in this way may work very well to a limited extent. Or there may be with advantage two or three boarding-houses taking half numbers, thus relieving the school classes in some degree, and forming a stepping-stone for the master who manages each. In this way some eight or ten good houses are required, each house taking not more than thirty boys, each boy with his study and sleeping com-

partment complete ; and two or three houses, each taking fifteen boys, to make the beginning less expensive and hazardous. For many a deserving man may lack funds to establish a house at once, and it is also a hard thing to dismiss a master who has established himself at much expense ; though indeed in a good system the house itself turns him out, refusing to support a man who is not faithful in his work. More than this will be found too unwieldy to work as one body in a true system ; less than this does not give sufficient graduation in the classes, or secure an equable succession of workers. A school which aims at being first-rate in its educating power will not exceed or fall short of three hundred boys in any great degree. For the limits of a first-rate school in point of numbers are just as well defined, and as capable of proof, as the limits of a first-rate class.

Besides the houses, a large school-room is an absolute necessity, not for the class teaching, but as the common meeting-room of the school. Higher classes are always better taught in separate rooms. A few of the lower classes indeed

may be taught with advantage in one room, as it gives a greater impression of discipline and law to little boys. But a large room for all to assemble in is wanted to make the unity of the school felt; where too they are ready to receive any orders, to be spoken to when necessary, to hear any announcements of honours gained, or of holidays, or punishments, praise or blame; and also where on the great school occasions the friends and parents of the boys can be worthily received. As to class-rooms, though it is good to have them all in one building, it is not absolutely indispensable; as in the boarding-house system, each dining hall can be a class-room and pupil-room, and is quite satisfactory as such.

There is one more great building needed, a Chapel. For though a school ought by no means to be a vehicle of party opinions, still less ought it to be at the mercy of party opinions; which is the case if the boys are compelled to attend the parish church, whoever the clergymen may chance to be, or however often changed; and however painfully the building itself may fall short of being a fit place of worship. Neither

ought the religious life of the school to be put on one side, and the secular on the other. There can be no such separation in healthy practice wherever the whole training of the heart, mind, and body is undertaken. At all events, when there is a chapel, and the entire control is in the hands of the masters, parents know what they are about, and there is no conflict of opinions in the school management, the school-master teaching one thing and the clergyman another; the worst evil almost that can befall any place where training is the object.

Besides these more important buildings, provision ought to be made for a School Library, Museum, Workshop, Gymnasium, Swimming Baths, Fives Courts, a Garden, or any other pursuits that conduce to healthy life. All or some of them should exist in a great school. And this is not unimportant. The welfare of the majority greatly depends on something being provided to interest every kind of disposition and taste. Plenty of occupation is the one secret of a good and healthy moral life: and schools undertake to *train*.

The thin edge of the wedge is recognized in all schools by the fact of a Cricket-ground being provided, but there is no principle on which the cricket-ground exists, which does not equally call for the existence of amusements and occupations for those who do not play cricket. No great school will be without many different appliances for securing the interest, and gaining a hold over all the boys who may be entrusted to it to be trained. Training means, *everybody learning how to use time well.*

CHAPTER XIII.

On starting, he said, "John, we'll do one thing at a time, and there will be no talk."

This short and simple story shows, that here, as everywhere else, personally, professionally, and publicly, reality was his aim and his attainment.

Preface, page xxvi. Horae Subsecivae.

IT seems necessary here to enter into a question of management, which is important enough, but is not entirely a house question; as to whether the houses shall be simply boarding-houses, that is, the house-master having nothing to do with the boys in his house as a teacher; or whether each house-master shall also be the private tutor of the boys in his house, and teach them in the out-of-school hours.

If the house-master is a private tutor also, it means that he has two kinds of work entirely distinct to attend to. He has in that case to

attend to his public work in the school-classes, which are composed of pupils from all the houses.

And he has to attend to his private-pupil work in his own house-classes, which are composed of the boys in his own house only.

And the work of the boys is of this same double character. It is made up of the school-work in the mixed school-classes, and of the pupil-room work, with their own tutor's pupils only.

There are many important results from this state of things, the most practical of which shall be stated.

First of all, as the boys in a house are of all ages, and in all parts of the school, the tutor in his pupil-room is really working a miniature school single-handed. It becomes a necessity also that every master throughout the whole school, if efficient, should be able to teach the highest classes in the school as well as the lowest, for his pupils will be in all classes.

Every master's success will depend upon his own pupils. If they do well, he is popular, and his house is filled; if not, it is not filled. The

pupil-room work accordingly, and the work of his clever boys, becomes exceedingly important to a master. But in school and in the public work the classes are mixed, and little credit results to a master for doing the school-work well, as the boys come from different tutors' houses, and the credit of success goes to the tutor. The school-work and public work therefore is comparatively unimportant to a master. This tendency is intensified exceedingly if there is any public Scholarship or Exhibition awarded by an examination in general scholarship, which is the standard of success in the school.

The rivalry between the pupil-rooms, or rather miniature contesting schools, becomes great, and the work done in common, that is, in class, small in proportion. For the boys, in their eagerness to outstrip each other, think little of the common work, where all have an equal chance, but prize exceedingly the private work, where each thinks he can get a start, and outstrip his rivals.

But the common work absorbs time.

Thus, as far as teaching is concerned, there is no common interest in such a school whilst

the boys are at the school. The interests of the pupil-rooms, so far from being identical, are antagonistic.

The tutor is put in exactly the same position that the head-master of a small foundation finds himself in. He has a number of boys of very various ages and attainments to deal with, and must accordingly have a number of classes. This is a great waste of power.

It is not possible either in such circumstances for a head-master to appoint the under-masters, with a view to their teaching special classes. Every master must be capable of teaching every class. Yet until some happy era dawns when teaching shall be recognized as the wonderful science that it really is, it is very difficult to give due honour to the lower classes, or to get men full of knowledge, but empty of skill, to teach them well. The knowledge-men ask for high classes, if, indeed, anything is high in a school ; and "honour" comes to mean having charge of the upper classes. Though, indeed, it is more mortifying sometimes to a really thoughtful man to see his favourite ideas caricatured by the upper boys,

than to put forth what cannot be spoiled to the lower boys. Thus men come to consider promotion to be the getting away as fast as possible from the most skilled teaching work. It is so much easier to know a thing than to teach it, so much more flattering to self-love to rail at ignorance than to try and correct it, that it is no wonder if the knowledge-men endeavour to escape from the mortification of that crucial test of teaching skill, a low class; and it is no slight condemnation of the private tutor system, that under it skilled teachers are shut out from the school unless they are full of knowledge also.

One remarkable and very noteworthy result, however, of the system is this. A boy remains with the same tutor during the whole time he is at the school, and the main work is done in the pupil-room. Hence it follows that each tutor's work is to a great degree independent, and not affected by that of his colleagues. Their work may be bad, but if his own is good, that does not matter much to him, he flourishes. His pupils will win honours in spite of it, and these are set down by the public as belonging to the school.

In this way it might happen that all the teaching in the school should be inefficient except his own, and yet he might be successful enough, though a mere fraction of the whole, to gain very considerable reputation for scholarship and work both for the school and himself. This is a great element of strength from the school-point of view. The public judges the school by the University Honour Lists, and one house out of many with its picked pupils can win enough honour to satisfy the public, and the numbers of the school will flourish in consequence. The opposite side of the picture is, that if a boy, from any cause, is put under a bad tutor, he is practically, as far as teaching is concerned, at a bad private school all his time. For the public work does but little to remedy a bad pupil-room, as has already been shown.

But if the houses are simply boarding-houses, and the house-master has nothing to do with the teaching of the boys because they happen to be in his house, the whole constitution of the school is altered.

Each master on this system takes one school

class, composed of boys from any houses, as may chance. This class is his sole charge. He works the boys both in school and also out of school, in the same way that the tutor does his pupils. For the time they are the class-master's private pupils wherever they come from ; but the boys come from any house, the work is school-work, there are no double purposes, no double machinery in action.

It results from this, that a master's whole work and interest is centred in one class, instead of being divided amongst many ; that all his time is given to this one set of boys and the subjects they are doing.

This is a great saving of power.

A master's success thus depends on the success of the school, not of his own pupil-room, and therefore a very strong school-feeling rises, every one working heartily at the common work, and each and all jealously watchful that their neighbours do not spoil their own labour, and heartily rejoicing in the excellence of their neighbours' labour. For it is a very bitter thing to expend exceeding pains and zeal on a class, and

then have to pass it on to another, who, through his apathy, wastes this labour ; and not less bitter to receive up from another boys so imperfectly prepared, that the best efforts can scarcely redeem the past, or make them a credit to their new class-master ; especially as the worst workers, and those who do least, generally make most fuss and find fault most, and most resent interference. The worse a master is, the less will he be guided. This may sometimes be anxious work in the school, but the public do not suffer by it.

Again, the class-master, as long as the class is under him, is the sole teacher and manager in it ; all the credit is his if they do well, all the disgrace is his if they do badly. There is no other back to put the burden on. The influence this fact has on work is not slight. Then, too, there is no lottery in the choice of tutors ; each boy has all the school can give him, passing successively through the hands of all the masters in turn. The school work is all in all, and the school itself, in consequence, is always open to the judgment of the world.

Under this system it becomes possible to appoint masters for special classes, and to keep experienced teachers permanently with the lower classes. For the masters, as the class-work all dovetails one into the other throughout the school, become by degrees keenly alive to the value of teaching versus mere knowledge, and give it honour accordingly. They find the intense importance both to the boys and themselves of the lower classes being thoroughly well-grounded, and therefore rate the men who do it proportionally. It is small consolation to them, if they get badly-prepared boys passed up, that the delinquent from whom they come, blushes, if it were possible, under the concentrated honours of both Universities. What he can and will do with his class is the question, not what he can put on paper. As St Augustine observes, a golden key is of no use if it will not unlock the casket, and a wooden key is, if it does. This is what masters in a united system discover. They want work with the boys, not self-glorification; present work for others, not past distinction won for self. Thus the power of teaching gradually

asserts itself, and receives its due, and golden keys are left to rub themselves complacently by themselves in some happier world where glitter is wanted, and unlocking is not. But that world will not be a school in which the work of one and all goes to make up one piece.

There is one important consequence, however, to masters from this union of powers. There is no possibility any more of the school appearing to be successful through the success of one if the many are below par; nay, the bad-work of one will be sufficient to affect most seriously the labour of all. Thus it comes to pass that what the school really is will be seen; there is no screen possible by which a successful fraction shall hide the rest. This certainly is so far a weakness in a school, that it necessitates the whole school being in a state of perfect efficiency. It is an arch which cannot afford to have its stones loose, not a wall which, if the buttress next the public road is new and good, may be as tumble-down as possible behind, without the passers-by being much the wiser. Perhaps, however, people in general will not look upon this

necessity for complete efficiency in all parts as a very afflicting circumstance to them ; and those whom it most concerns, the masters, have the remedy to a great degree in their own hands. Good work need fear nothing. And when the work is good there is tenfold interest in belonging to a working society ; there is a closer bond, a more enduring friendship arising out of common work, and common danger, and common honour.

CHAPTER XIV.

"Well, I must see whether I cannot do something to add to the general festivity," the merchant's son thought; so he bought some rockets, wheels, and serpents, not forgetting a good supply of squibs and crackers, and having laid all in his trunk, he ascended into the air.

What a cracking and whizzing there was. The Turks all sprang up in the air with excitement at the enchanting sight till their slippers flew about their ears. Such an aerial spectacle they had never witnessed. There could not now be the shadow of a doubt that it was the God of the Turks himself who was to have the Princess.

As soon as the merchant's son had got back into the forest with his trunk, he thought, "I must go into the city, just to ascertain what effects it produced."

And what wonders he heard!

He now hurried back to the forest, to seat himself in his trunk; but what had become of it? A spark from the fireworks had, through his carelessness, remained in it, so the dry wood took fire, and the trunk lay there in ashes.

The poor lover could no longer fly.

ANDERSEN'S *Tales. The Flying Trunk.*

THE question of the main character of school-teaching claims attention. It would be out of place to enter into details as to how knowledge should be imparted, or in what manner a subject should be put before a class, but the principal points which require to be kept in sight by a good

teacher may well be stated, for they are points of management. In the very foremost place comes the management of time. No teaching system can be good which does not make this one of its chief objects. No more valuable lesson is taught in a great school than this. A boy is brought from home, and its more desultory habits, and dependent, overshadowed ways, in order by degrees to learn to act for himself, to be his own law, and to have a life of his own. Even the very fact of being separated from home-ties has its great significance. At some time or other every one becomes responsible for his actions; it is good to begin early that gradual breaking away of choking tendrils, however pleasant they may be, which must come at last in one shape or another, and to make life gradually a thing of itself, self-supported, and happy in its energy. A man must learn not to be always leaning on others; or else, in maturer years, all the strong supports, so loved and so habitual, are suddenly severed at once, either by the necessity of beginning professional life, or sometimes by death. Then, at the first going forth into the unknown peopled desert of new

existence as a working man, he who is not prepared, has to add to that severe strain, the feeling of utter desolation that the sense of standing alone in the wide world at such an age brings, the craving anguish for a friendly voice or step that comes as surely then to the inexperienced as if the grave had suddenly swallowed up their all. It is not well to allow the lessons of years to accumulate, until at last in some sad hour the concentrated pain of new work, new habits, new desolateness, new everything, has to be met, and no preparation made to meet it. It is a sort of death to learn to live alone, to work alone, a death to old habits of leaning on others, and a new life rising out of it. This, in some sense, school must teach. It ought to teach it well. The management of time and the self-government involved in this take the foremost place in what is learnt. The process must of course be gradual, but it is essential to its taking place well that a certain degree of liberty shall be allowed in this as in all other training. This means that the times for preparation must not be laid down with the same rigid punctuality as the times for saying the

lessons that have been prepared, but that a margin is allowed both to masters and boys in this matter. In other words, all the lessons ought to be learnt out of school; and the regular school hours, which are determined by inflexible law, must be devoted to testing what has been learnt. This preparation in the lower classes should take place under the direct superintendence of the class-master, who, nevertheless, has it in his power to relax or tighten the process as he thinks fit, according to the needs of the boys, their abilities, diligence, or idleness. Then, as a boy passes up the school, this pupil-room work becomes less and less, until in the head-class it ceases altogether, and results only are looked to by the master. In this way a boy is taught by degrees to arrange his own time, to resist the temptation to play when he ought to work, and to get the principle of work in himself, instead of its being a mere matter of compulsion and external force. Above all, the great evil is avoided of treating all the boys in a class as if they were cut to the same pattern, and assigning in consequence exactly the same time to all to learn the same lesson. Ob-

viously they do not all want the same time. Some want more, some want less. And whilst it is injurious to the quick boy to keep him back when he thinks he is ready, wasting his time, and inclining him to dawdle; it is worse still for the slow boy who cannot make up his deficiency by extra labour, but must abide by the regulation minute. The great stimulus too is lost of a boy seeing that hearty work will ensure a quicker release from confinement. It is necessary therefore to have an elastic rule, which shall combine even greater compulsion for the unwilling, with a perpetually increasing liberty to the willing and skilful worker. This can only be done by reducing the regular school-hours to a minimum, never making them hours of preparation, but having all the lessons prepared out of school at the discretion of the head-master and class-masters.

Two conflicting principles have to be reconciled in the matter of the general drift and purport of the work also. There should be a clear perception how far it is wise to explain, and to proceed on the principle of making a boy thoroughly understand his lessons, and how far

they should be looked on as a mere collecting of material and a matter of memory. It must be borne in mind that with the young memory is strong, and logical perception weak. All teaching should start on this undoubted fact. It sounds very fascinating to talk about *understanding everything, learning everything thoroughly*, and all those broad phrases which plump down on a difficulty, and hide it. Put in practice, they are about on a par with exhorting a boy to mind he does not go into the water till he can swim. In the first place, a certain number of facts must be known before any complex thing can be understood even by those who are capable of understanding it. The emptiness of a young boy's mind is often not taken into account, at least emptiness so far as all knowledge in it being of a fragmentary and piecemeal description, nothing complete. It may well happen that an intelligent boy shall be unable to understand a seemingly simple thing, because some bit of knowledge which his instructor takes it for granted he possesses, and probably thinks instinctive, is wanting to fill up the whole.

But memory is, or may be, very powerful; the ease with which little children pick up language shows this; parents do not wait till children understand everything before they teach them to talk, and could not if they would, because of the parrot-power of the child. Nature herself prescribes a wise collection of material at first, without troubling how far it is understood; be sure if it interests, it is understood enough. This collection cannot begin too early; the same natural law that makes little children talk, makes little children have inquisitive minds, and power enough to take the next step too, and learn to read nearly as soon as they can talk well. This is not injurious. Injurious work is the forcing the child to continued exertion. The mind in this is like the body; look at the restless activity of the puppy when it is not asleep, but observe every half minute or so it has its little rests and pauses. Look at the young child at play, it is the same. But take the puppy out a set walk, and it will probably die, because it cannot rest when it pleases. This is the law for the very young. No praise or blame must be used to hinder the little

creatures from resting when they like, but within this limit let them have every opportunity of active exercise in body and mind. A good nursery library which the children may use when and how they please, asking no leave and under no compulsion, is an invaluable boon. Why should not the little restless mind have something to feed on? It is the doing a given amount of work in a given time which kills, whereas, by imperceptible degrees, with actual pleasure and no strain, a child may be allowed to acquire much knowledge in a desultory way. It is no effort, because there is plenty of time. If it is not done in this way, the poor child afterwards at eight or ten years of age is expected to learn in a year or two what might have been spread over the four or six previous years. This is *cram*, and very useless cram too.

The fate of too many is decided by the time they are twelve years old, and the stamp of mediocrity pressed down heavily on them. For lost time not only means lost knowledge, but the lost power of getting knowledge. Just as on a journey a man who slept till mid-day always,

would not only be remaining still whilst he slept, but also getting fat and unable to move on when awake. It is too late to wish to run a race, however strong the wish may be, when your antagonist is not only half the race a-head, but you are too fat to move.

There can be no doubt that not to give full opportunity of exercise to the young creature, both in mind and body, is as much against nature and nature's law, as to force it to continued action by injudicious severity or more injudicious praise. But nature instructs us thus far, that there is a perpetual restlessness of curiosity, combined with great capacity for receiving any new impressions, because they are new, whether understood or not, in the young, until art steps in and stops it, sometimes positively, by blaming questions which the hearers find it inconvenient to answer; sometimes indirectly, by telling the little being not to trouble till it gets older. Nature, however, teaches us to furnish material for the mind to feed on from the earliest dawn of intelligence; those who are wise will continue to do so; and at school the same process must for

a time be continued to a great extent. The collection of material for work and thought is the chief object of all school-life, but the almost exclusive object of lower school-life. If a teacher sets to explaining in a low class, he may be the best and most lucid explainer that has existed since the days of Aristotle, but the little boys under him will learn nothing, for he has forgotten the simple fact that there must be something to explain before a man can explain it, and that that something does not yet exist in the minds of the little boys. Their range is so limited that a very small thread of explanation is as much as they can bear to receive. Almost all the work must be collection of material. The memory of the young is wonderful, their logical powers almost non-existent; but even were they much greater, they cannot, as has been said before, be exercised on nothing. It is hard to follow an argument in a strange language, but it is a strange language if nothing is known before of the facts—the facts and the arguments are both new, and consequently both keep dropping out of the mind almost before they are in. Fill a sieve with

water and a young boy's mind with reasoning—the collection of material is the chief thing. And if boys cared to learn, that is to say, had any heart-belief in learning as a good thing, as they believe that play is a good thing, and man cared to teach in the same spirit, and parents would let them do it, why—Utopia would have begun. Want of faith is the ruin of learning. Boys generally do not believe in education, but look on it as a thing to be gone through to satisfy a rooted superstition; and if they do believe in its being good, they then think it out of their reach, a sort of happy chance, which falls to some and not to others, like being born to a fortune; and therefore never set themselves in earnest to learn; for who attempts the impossible? So the horse is brought to the water, pulled into it, has his nose thrust under, in his struggles to breathe swallows some, coughs and spits up more, shuffles out as soon as he can with his involuntary drenchings, is nevertheless the better for it, and believes therefore in the process—when over. And sends his progeny to repeat the dose in after years—but with the same fatal want of

belief in the power and blessing of drinking voluntarily.

There is another very common mistake too in teachers. They forget that they are part of a system, and that the boys also are parts of a system ; and whilst, so to say, running about in an aimless way, pulling up weeds at random, they never clear a little bit of ground, and hand it over clean to the next master. If attention was directed to getting rid of the worst fault first before spending time over others, and attention directed to getting the contrary bit of knowledge firmly fixed in the mind, instead of the teacher floating about with no definite aim in his teaching, much greater progress would be made. For work would not have to be gone over and over again so often, and the boy-mind would also learn the meaning of really knowing a thing, whilst quantity might still be exacted, and must be, in the general lesson.

The boys ought to understand in bringing up a lesson, that a fault involving ignorance of a few pages of grammar is unpardonable, whilst it will rest with the judgment of the class-master

to decide what degree of culpability there may be in not knowing the English of a word, or not being able to make out the sense of a passage. It is well, however, to give boys a very distinct idea that they are as good judges of absolute nonsense as a master is, and that nonsense must be wrong. A simple axiom which meets with but few adherents practically in the boy-world.

What has already been said has, in some degree, anticipated the question of the length of lessons. The same double principle is at work in this matter also. Amateurs say boldly, Let every thing be learnt thoroughly. Professional men answer, with still greater boldness, that means, in many cases, let nothing be learnt at all. What is meant in most subjects by "learning thoroughly"? The words sound positive and plain, but try and examine them, and they slip through the fingers before you can pinch them; as well try and catch the flying moment, which everybody, from the time of Adam, has been endeavouring to seize by the ear with but indifferent success. But a boy's idea of learning thoroughly is simple enough. It is this. Glance

down a page, look out every word that seems likely to bring the learner into trouble—that done, the lesson is thoroughly learnt. Now a school has to deal with boys, and their idea cannot be disregarded. As long as learning a lesson means the minimum necessary to escape punishment, if the lesson is short the boys learn next to nothing ; if it is long, they cannot do it well, and may get a wrong idea of learning altogether. Rather an awkward dilemma, but a very true statement of the case to be dealt with. What, then, is to be done? To avoid the first evil, the regular lessons should be fairly long, as then, at all events, material is gained ; to avoid the second, there should be breaks at irregular intervals in the course of work ; extra half-holidays, some capable of being gained by the head-class in the school itself, some resulting from Honours and Scholarships at the University, &c. This plan enables masters and boys to keep the balance of work more even. The earnest boys get spare time for more free and independent efforts, and general reading, and the masters get time to exact any shortcomings from their idler compa-

nions, and compel them to make up for past neglect.

To ensure diligence as far as possible, there should be examinations before the boys go home. This keeps the interest of the boys alive up to the end of the school time, when otherwise it is apt to flag, tests their progress, and enables the class-master to see what his class really has done. No one who has not had this experience could possibly believe that plain and definite facts could be repeated day by day in the way they can be, and not learnt. The power of resisting teaching must be experienced to be credited. It is very easy for a zealous master to imagine the boys are working hard because he feels that he is working hard. It is easy also for him to go over the same ground again and again, until he thinks his class must know it all, because they seem to answer fairly when the question recurs in a tolerably familiar form; whereas an examination will often reveal that the boys have not really made the knowledge their own, and in consequence of this discovery the master will return to the charge again, which he would not

otherwise have done. Thus, besides its effect in keeping the boys up to their work, an examination enables a master to find out the weak points of his class, and, by so doing, to direct his efforts consciously, and with skill, instead of shooting in the dark. It will be well at this point to attempt to come to some definite principles about examinations and their purpose.

It is clearly no use examining, with a view of finding out something which is not to be found out in that way. Many think an examination is for the purpose of finding out cleverness. But what is cleverness? and how is it to be discovered? No two persons will return the same answer to these questions. Gauging knowledge and gauging training is to a certain extent definite, and can be done, but who is to gauge cleverness disjoined from knowledge and training? Mental fireworks and their value are matters of opinion, and opinions vary. A few squibs and crackers let off at an unexpected height, and those too, bought, may very well pass for the god of the Turks, and often do so, whilst their possessor may be but a poor creature after all. Moreover,

if cleverness is to be discovered, the examination ought to take those subjects which give freest scope to the powers of the examinees ; the examination ought to be in English, where the mind will be least trammelled and hampered by being squeezed into the strait-waistcoat of a half-known tongue. But all education is a training process, and a test for this is wanted. On this account examinations in Greek and Latin and Mathematics are given, for these test trained knowledge and the power of acquiring knowledge.

And an examination should be conducted on definite principles, and be framed to prove whether the examinees have acquired trained knowledge or not. An examiner's opinion of a boy's cleverness is mischievous and delusive if it in any way allows him to be biassed on the actual facts of the papers done. Suppose, for instance, that instead of an examination in the dead languages, we were examining a Frenchman or German in English, to test his training and knowledge, would it not be preposterous because we *thought* his papers clever, to pass over numberless mistakes which we *are sure about* in the

language selected to try his strength? If he does not know the language he is examined in, he is either unable to master a subject with accuracy and power, though able to display some fireworks, or he has been idle; in either case the trained result, which a foreign language was selected to test, is found wanting. But this is the question in all educational examinations. If the dead languages are selected in order to train, and examinations given in them to test and reward training, no glamour ought to be allowed to gloss over the want of training shown by ignorance of the languages which have been selected to prove this. Every mistake ought to be carefully noted, and the main decision to rest on the presence or absence of mistakes, so far that nothing ought to be taken into consideration until this is settled, or allowed to weigh against it. This is a definite criterion, no god of the Turks; and certainty of justice is the beginning and the end of an examination. Let either boy or man be sure that a certain and merciless gauge of his progress and work is going to be applied, and he will read in a very different spirit from what he will do when

he has plenty of excuses ready beforehand about the examination and examiners which it is not absurd to make. Neither can he deceive himself if this is the case into imagining that a lucky chance may land him safe, or anything serve his turn excepting true work and the results of true work. The being able to make plausible or even possible excuses for failure will reduce the average of reading and hard work to a comparatively low water-mark. But if the decision is to rest on an examiner's opinion, instead of on the actual facts of the examination, and the presence or absence of mistakes, excuses will always be made and received. The first point in an examination is certainty. All parties must know distinctly beforehand what they are to do and expect. The examinees should be certain that an examination of a given kind will take place in which no subterfuge will avail to conceal ignorance or inaccuracy. The examiner should understand that he is not at liberty to proceed on any other plan than the one laid down, to change the usual style of examination, or substitute his own ideas for the hard facts of mistakes or no mistakes.

Another thing is necessary in order to ensure certainty and prevent excuses. No important examination ought ever to be in mixed subjects. When this is the case, unless the result in each department is published, the examinees shift the blame of their failure on the department which they are not unwilling to be supposed comparatively weak in, and though they would feel exceedingly ashamed at having been known to have failed in some other branch, are not at all ashamed when they can assign their defeat to whichever subject they like to make their scapegoat. If an examination is of a mixed character, Mathematics and Classics, for instance, or Classics and History, the amount of marks attained by the examinees in each, ought to be published as well as the bare result.

Again, in an examination to test education and training, the desirableness or not of a given branch of knowledge has little, or nothing, to do with its value as a subject for honour examinations. History, for instance, as learnt by boys and young men, is a most desirable and necessary branch of knowledge, but must be ranked

very low as an examination subject to test training. For the following reasons. If the examination is general, then it is a chance which of the examinees have read the periods from which the questions are taken; for no one can be supposed to know the history of the world with any accuracy as a young man. If the periods are fixed within which the examination is to range, then the knowledge required is a matter of memory, which though useful is no great test of intellect. Indeed, to the young, history must always be in a great degree a mere matter of memory, for as it deals with life and life-experience it is obvious that to expect original thought on this subject from those who as yet have no life-experience is a vain idea. They may let off a few mental fireworks, probably made up by some other thinker, and no more their own than the facts they have learnt by memory, but they can do nothing more; and if the mistake is fallen into of imagining other people's thoughts to be their own, or their own fancies about life to be thought, it is likely to be positively injurious. The value of a subject in an examination depends

on the mental qualities it tests, and by no means on its desirableness as a piece of knowledge.

Now the business of a school is to train, and school examinations must be framed with a view to test the training, partly to enable masters to see what is really being done, partly to act as a spur on the boys and keep their efforts in a right direction, and ensure as far as possible that they are vigorous and true. To do this they must be of as fixed and certain a character as it is possible to make them; and no debateable ground, no excuse-land left. The places should be fixed at the end of every school-time in this way. Every paper set should be carefully looked over, every mistake noted, and marked according to a previous classification. When this has been done, it will be time enough if the mistakes are trivial, and rivals in this respect are equal, to look to the style of the paper and give some credit for this also. But if a German is examined in English as his test, by what process can mistakes in English be judged unimportant? He has left undone the thing he had to do. And if an Englishman is examined in Greek and Latin, by parity of

reasoning, if he makes mistakes, he has left undone that which he was set to do, left undone the subject the examination was to test. And if the examination does not test this, which it can do, why have it in this form at all, which is a sort of make-believe if not conducted on strict principles? In no case ought the impression made of cleverness to count against want of accurate knowledge in the subject set to be mastered. True mental power is shown in the mind doing whatever it is set to do. Great minds think nothing beneath them. It may not be much to do, but then it is all the more culpable leaving it undone. The greatest argument of all, however, is, that an examination should test something that it really can test. We do not set about measuring liquids with tape, or distance by bushels; so also an examination should measure progress in knowledge, which it can do, visible results of mind, and leave the mind itself alone, which at best can only be guessed at, and which no two persons guess at quite alike. Above all things, it is necessary for an examination to have the reputation of being just, certain, and not liable to shift by change of examiners.

CHAPTER XV.

From the natural course of things vicious actions are, to a great degree, actually punished as mischievous to society. It is necessary to the very being of society, that vices, destructive of it, should be punished as being so; which punishment therefore is as natural as society, and so is an instance of a kind of moral government, naturally established, and actually taking place. And since the certain natural course of things is the conduct of Providence or the government of God, though carried on by the instrumentality of men, the observation here made amounts to this, that mankind find themselves placed by Him in such circumstances, as that they are unavoidably accountable for their behaviour, and are often punished, and sometimes rewarded, under His government, in the view of their being mischievous, or eminently beneficial to society.

BUTLER'S *Analogy*, Part I. Chap. III.

IN these days it is difficult to know whether the subject of punishments should be approached with tears or laughter. There is something so comic in the reaction against the old-fashioned hang—draw—and quarter-him process, which certainly was no laughing matter, that it is almost impossible to be grave. A school is pictured by some as a troop of little angels, eager to learn, more

eager to imbibe goodness, all hanging on the lips of their still more angelic preceptors. If these celestials ever do need a rebuke, shame is at once sufficient; and shame is produced by a gentle but piercing glance (all schoolmasters have eyes of forty angel-power), the victim retires to weep in silence, until he is ready to receive the forgiveness the thoughtful teacher yearns to give, and is only waiting till the fourth pocket-handkerchief is wetted through, to give it.

But in sober seriousness, this very difficult question merits the closest attention, is full of practical puzzles, and cannot be disposed of lightly, whatever the conclusion arrived at may be.

As a fact, a great school from time to time receives all the evil of the worst English homes, as well as all the good of the best. What is to be done with it? The boys are sent to be trained; the angelic theory obviously will not work. The easy way of getting rid of the difficulty is to cut the Gordian knot, and dismiss a boy directly, as soon as he gives real trouble. But if this is done, what becomes of the training?

Clearly the boys who are dismissed are not trained: but neither are those who stay behind; for is this summary process likely to have a good effect when they see every difficult case got rid of instead of conquered? Besides, boys know little of the future, and think less; if the present is unpleasant, they are almost always ready to leap in the dark, that is, bad boys are: and dismissal would soon lose its terrors for the bad in consequence. Moreover, boys are very jealous about justice, and there is a rude, rough sense of what is just amongst them, that is seldom far wrong in its verdict. They will not consider this clearing-process justice. No boy ought to be dismissed from a great school until he has given cause for judging that the school-power and influence will not reclaim him. The school is a little world of training, because good and evil are in their proper positions in it, good encouraged and predominant, evil discouraged and being conquered, not because evil is rudely pitchforked out of it. This, if hastily done, destroys the true training-power. There is no doubt that the getting rid of a bad boy at once, without trying to train

and reclaim him, saves masters a great deal of anxiety and a great deal of loss. If masters consulted their immediate worldly interest, they would get rid of a bad boy out of their houses at the first opportunity. There is nothing so disastrous at the time as keeping a bad boy. As long as he is in the school unreclaimed, he is putting their best plans and hopes in jeopardy, bringing discredit on his house and class, and risking their reputations. The more so, because if he really is bad, more frequently than not, both when in the school, and after he leaves, he and his are vilifying everything there with an animosity that only disappointed evil can supply. All this protracted danger, and occasionally heavy loss, is got rid of at once by the dismissal-system; for much cannot be said in that case. As a part of ordinary discipline, however, dismissal is out of the question, as being no training for those who are dismissed, and giving a wrong idea to those who stay behind. It is not right in a master to escape from a difficulty in this way. And it is a grievous injury to the boy, if dismissal carries with it the disgrace it now does; a

grievous wrong to schools, if an abuse of this power makes it cease to be terrible. There would still remain the question where the dismissed are to go, and what Norfolk Island is to receive them, if the practice became common.

How then is punishment to be inflicted?

The efficacy of all punishment depends, first, on the certainty of its being inflicted; secondly, on its being speedy. Severity is quite a minor point, and may be very much disregarded in considering the main question. The deterring effect of punishment is by no means proportionate to its cruelty.

Certainty of punishment is the first necessity. On this turns very much the goodness or badness of a government as regards the treatment of its criminals. An uncertain government can never be sufficiently severe, it will proceed from cruelty to cruelty, and nevertheless fail to terrify. Such is human nature; let there be the slightest chance of escape, and ninety-nine men out of a hundred will run the risk, however great, for a very incommensurate temptation. An army is an example of this. A really considerable num-

ber of men are certain to be killed in a campaign, but, because it is uncertain who will be the victims, the whole number are ready to run the risk at a very low premium. Yet horrible pain, hardship, and death are the deterrent powers, and next to nothing the temptation. Does any one doubt that if a battle meant the utter destruction of the men engaged, they would not fight? In other words, certainty is at once conclusive. It acts as a complete extinguisher; whereas great risk sometimes acts as a stimulant. But this applies to punishment equally; and the difference between a good and a bad system, and a good and a bad master, consists in the vigilance with which wrong is detected, and dealt with; the certainty of there being no escape for the wrongdoer. If a master is inattentive in his house and class, no severity will prevent his boys from being idle and undisciplined; or, if being attentive he is capricious, the result will be the same. *A good master does not require to be severe, because he is certain.*

But certainty is not all; quickness of punishment is equally necessary. We need not look

far for an illustration; it is certain that all men die: but yet, because the time of death is uncertain, and may be far off, this certainty has not the slightest effect on the lives of most men. They live entirely forgetful and regardless of it. Nay, more; we often see during life men wantonly incur a certainty of protracted wretchedness for a few short years or even hours of pleasure. The spendthrift, for instance. The short time close to them, being more in their eyes than the long time only a little farther off. Neither the certainty of punishment, nor the severity of punishment, has any effect, if it is not close at hand also, in too many cases. Indeed, cruel and lasting punishment hardens instead of training or reforming its victims, without in any way benefiting society, or deterring others. The mind is like the body, a heavy blow is a terrible thing to see, but it deadens the nerves, and destroys feeling; and many heavy blows add little or nothing to the pain of the first, they only kill. And with the mind too the first shock is fearful, but continue the shocks, and nothing is added but moral death, which it is not the object of any training

to inflict. It is essential that punishment should be certain, speedy, and sharp, not cruel or lasting; for however cruel or lasting the punishment will be when it comes, if it does not come quickly, a very slight temptation will in many cases entirely overbear all the remoter consequences. There is no accounting for such insanity, but it is the fact. Where fear is the only restraining motive, a severe punishment, a little way off, is no match for a slight temptation close at hand.

There are then two great necessities in all forms of punishment. Punishment must be certain. Punishment must be speedy. Severity without this is always useless, with it almost always needless—a bungler's attempt to make up for want of power and influence.

These considerations affect schools exceedingly, and in many ways.

In their simplest form they amount to this. No school can punish in a satisfactory manner, where faults are likely to be overlooked and unnoticed, and punishment is occasional and capricious in consequence.

This must always be the case where there are too few masters; since this gives certain impunity to many offences both of idleness and inattention in school-hours, and of breaches of discipline and morality out of school.

The converse of this also follows. The better the school, or the better the individual master, the less will be the punishment needed in the school or class. For a good master by constant watchfulness, by great personal vivacity and interest, by making it certain that no boy will escape detection, and that when detected speedy punishment will follow, prevents misdemeanour, and makes system, and his own personal character and personal labour, act instead of the external force.

Before, however, we proceed further, it will be necessary to see clearly what the object of punishment in a school is. Now, school-punishment is not vengeance. Its object is training; first of all, the training the wrong-doer; next, the training the other boys by his example. Both he and others are to be deterred from committing the offence again. Hence, if training is indeed

the object, no *useless* punishment should be inflicted, that is, no punishment which shall not have something in it beneficial in the doing. But, on the other hand, no punishments can be inflicted which take up much of the master's time. This cannot be wasted on offenders to any great extent. Tried by the first of these laws, the common school-punishment of setting a boy to write out and translate his lessons signally fails. It is not beneficial, but the contrary. It is wearisome without exercising the mind, this is not good. It injures the handwriting, this is not good. It encourages slovenly habits, this is not good. It contains no corrective element, excepting that it is a disagreeable way of spending time ; but time is very precious ; a chief part of right training is the teaching a right use of time ; wasting time therefore is not satisfactory in a good school. The one advantage it possesses, and that is not unimportant, is this, it gives no trouble to masters, and does not take up their time.

Then comes the setting extra work, but this does not reach far. In the first place, if a school

is really properly provided with work, there is something inexpressibly absurd in setting a boy to do more work because he cannot, or will not, do the work he has already. This difficulty may indeed be partially got over by making the work not strictly additional, but by compelling a boy to spend more time on it. But this is only a partial remedy, for two reasons. Beyond a certain point, and that a very early one, work cannot be compelled; you can make a boy sit in a room, but you cannot make him work; an idle or obstinate boy soon reaches this point; what is to be done then? It is, moreover, an absolute necessity of the gravest kind that punishments, as has been above stated, should not take up too much of a master's time. These two reasons soon bring extra work to a standstill in bad cases. Learning by heart, perhaps, is the best form of work-punishment, as the task takes a long time to learn, and a short time to hear, is thoroughly useful, and cannot be evaded, if done at all. But, supposing it is not done, what then? All work-punishments with an obstinate boy soon accumulate, and clog the

wheels, till every thing comes to a dead-lock; the victim cannot do the accumulated heap, but if he does not do it, he is conqueror, and has baffled the master. Thus the range of work-punishments is narrow, and their power soon exhausted in difficult cases. Depriving a boy of part of his playtime is of some use, but health again prevents this being pressed far. For the same reason, depriving a boy of food, or putting him in solitary confinement, are both out of the question. Very heavy punishment, however, can be inflicted in a good school by taking away the privileges and liberties of the offenders. If severity by itself had any great power in punishment this would be thoroughly effectual, but it has not, as has been shown above; and this kind of punishment labours under the defect of not being speedy enough, but often delayed for some time, till holidays, &c. occur. Also, it is too protracted, it keeps a boy too long in disgrace, and thus tends to harden, and must be avoided. Still this power of deprivation is very effectual when wisely and sparingly used.

All kinds of public disgrace cut away the

very root of good punishment, destroying self-respect, and making criminals, not mending them. Excepting in rare cases, as a deterrent measure for others, rather than corrective to those who suffer, public disgrace must not be thought of. Any one who studies the question will find that the range of good punishments is exceedingly limited. There are but few to choose from, and those few soon lose their efficacy by repetition ; and though effectual enough in dealing with heavy and exceptional cases, they soon break down utterly under the daily wear and tear ; and cannot resist the friction of many and constant faults, which are simply inevitable in the complicated difficulties created by many untrained wills, and intellects requiring training. It follows then from what has been said, that if the school-work is slack and loose, it is easy to punish ; as a boy who is virtually doing nothing can be made to do something ; or if the beneficial effect of punishment is disregarded, it is easy to punish, as useless tasks, but vexatious, can very easily be imposed. But if the school-work is sufficient and good, setting more work as a

punishment is in theory absurd, and in practice very soon becomes impossible. In all these punishments also, limited as their range is, there is an entire want of the great element of speed and decisive impression. Lasting torture is no substitute for a single sharp impression, even if it is thought wise to inflict lasting torture. For the above-mentioned reasons, flogging in some form or other is a necessity in a great school. It is certain, it is speedy, it is much feared, and yet soon over.

It may be well too to bear in mind, that learning amounts to an actual pain to many beginners, and unless pain is met by pain, or the possibility of it, the pain of learning will sometimes overcome all other motives in the young.

The common argument that flogging is a degrading punishment to boys will not bear investigation.

Parents sometimes flog their children, notwithstanding the tremendous machinery of love for good, and absolute and final control over all their life. But whenever this is the case it is obvious that a master doing so cannot be a

thousandth part so grievous to the boys. In some homes it would be degrading to a boy to be flogged by his parents, because it would be an outrage to love and honour, a breaking up of the sanctity of home affection. But school is not home; school has its hold on the good, but it wants that deep and pervading tenderness of inward life, which should be the glory of home; it is a place of law and righteous rule, but not a charmed circle of love; it is not home; it has not the home power in its might; but many a home for all that is completely ruled by the young tyrants whom their fathers and mothers cannot manage, and alternately pet and fear. They are sent to school quite unmanageable, and unless the story is to be repeated over again there, must learn to submit to lawful authority.

Setting aside then wounded love, as scarcely belonging to the cases that occur in schools, a punishment is degrading for one of two reasons. Either it is in itself degrading, or it is degrading on account of the circumstances attending it. If a flogging is in itself degrading, as being an

outrage on the person, it is manifest that in any society which considers an outrage on the person degrading, there will be a total absence of blows, and every kind of personal chastisement. How much this applies to school will be obvious at a glance. The idea of striking and of personal chastisement is of course utterly foreign to the boy-mind. No blows are ever struck, boy never punishes boy by resorting to the ready fist. Now all this may be, and is, in many cases, very wrong, but this does not affect the question under discussion in the least—that question is, not whether corporal punishment is wrong, but whether it is degrading in itself, apart from the circumstances attending it. Whoever is prepared to say it is, may be a very wise man, but he has never been a boy. No boy ever feels the least mental affliction because he has been struck, or even kicked, by another boy, though the bodily affliction may be considerable, and the feelings with which the inflicter is regarded far from pleasant. The whole boy-life from beginning to end is so utterly regardless of inviolability of body, whether in play or earnest, in fun or

anger, that only theorizers of mature age could entertain the notion of almost any form of bodily correction being in itself degrading. But some men never have been boys. The circumstances which accompany, or cause it, may certainly render it degrading. If received for gross offences, a flogging is obviously degrading ; but then it is the offence that degrades, not the punishment. This is a distinction often lost sight of : as if disgrace consisted in being found out and punished, and not rather in deserving punishment. It is disgraceful to be in prison, if prison means conviction for theft ; but if prison means refusal to betray your country, it is not disgraceful.

Whether flogging is disgraceful or not therefore obviously depends on the class of faults for which it is the penalty.

There is a general floating notion that flogging should be reserved for grave moral offences, to brand them with ignominy. Let us examine this.

It will readily be granted, that every punishment of the young should be inflicted with a

view to correct and train either the boy punished, his companions, or both. And still more readily will it be granted, that no punishment should be needlessly severe ; for if there was no other reason, it is a waste of power. And waste of power signifies employing means you may want for a great thing in a little thing ; so that when the great thing comes there is nothing left to do ; or employing the wrong means, as using a pen-knife to cut sticks, it will not fulfil its daily work of pen-mending afterwards.

But grave moral offences, lying, theft, &c., do not form part of the daily life. This is more important than it seems at first sight, for a daily recurring offence, by frequency, much increases the difficulty of punishing it, as punishment has to be provided not only with a view to a single occasional act, but to meet many acts and their growing power. Again, with the young, grave moral offences, when detected, are felt keenly and bitterly, sometimes with exceeding bitterness, but in all cases conscience is roused to aid any right corrective, and there is great danger that wrong measures will deaden instead of improve boys fresh to sin. The object in view in all such

cases is to assist conscience and the inborn shame, and to keep the impression alive as long as possible; whereas, in ordinary punishment, the direct contrary is the case, the punishment impression should be over as soon as possible, or the effect will not be good. Protracted feeling, instead of sharpness, is wanted in dealing with a sin. Unless it is a wrong to the society, as well as a sin, which may therefore require public acknowledgment and atonement, what end is served by a sharp and disgraceful punishment in the case of a boy who has sinned? A boy, unless hardened, ought not to have repentance made difficult, almost impossible, by public disgrace. If he is fit to remain in the school at all—for no school is bound to keep a rebel to its laws and spirit—conscience, and the bitterness of inward shame, makes the task of punishment easy, and utterly forbids public disgrace. A boy ought never to be allowed to think that masters can punish sin as they can punish intellectual or discipline faults. Unless the society-laws have been broken also, the flogging a boy for a sin as a disgrace seems utterly subversive of the right object of punishment, repentance; and unnecessary, as quiet and

more protracted punishments are better; and a waste of power, as the first impression is strong enough without it. Ignominy cannot be good for heart-offences in the young in a sphere of training. On all accounts, then, flogging should not be the punishment of sins.

The faults which principally call for the rod are discipline faults and wilful faults. For instance, when a boy persists in coming late for school; when a boy is impertinent; when a boy, by wilful idleness, accumulates book-punishments until the work comes to a dead-lock. These and similar cases require the rod; the more so, as they are entirely in a boy's own power, and no one need incur the penalty unless he chooses. Thus, whether flogging is degrading or not, confining the punishment to voluntary and repeated offences removes any reasonable objection to it, for it becomes a boy's own choice; whilst offences of this sort require a sharp and speedy corrective, as the temptations are constant, and sometimes so strong as to be very painful to resist, and a little counter-pain acts as a very salutary check. Moreover, the daily recurrence of opportunity very soon makes offences of this kind, unless

summarily disposed of, become impracticable to deal with. And though often in themselves venial, taken singly, they are utterly subversive of all order, rule, and training, when repeated, and the school would break up, like snow in a thaw, unless some decisive check is found. That there is sensitiveness about being caned or flogged is certain, but it is bodily, not mental, pain that causes it, unless it is administered on wrong principles, and in a capricious way. Abstract the pain, boys would not trouble about the imaginary disgrace. If the real disgrace of shameful idleness, or carelessness, or repeated disobedience, is despised, the imaginary disgrace of a flogging will matter little. The theory always imagines a sensitive, innocent, and unlucky boy flogged, but the fact presents an impudent, idle, or guilty boy who has despised warning, as being flogged. All the evil of English homes comes into schools as well as all the good. Is there to be a school-boy penal settlement, where the dismissed and expelled are to betake themselves? for dismissal and expulsion must soon come into play, if flogging is to cease entirely.

School-life is real, earnest work, both for

masters and boys, and not a matter of rose-water theories. At one time or another, every evil that boys can do will have to be faced by the masters; and every temptation that boy-life is subject to, to be faced by the boys. This requires a strong government.

Moreover, one of the advantages of school is, that a boy finds himself there in a world of law, and order, and constitutional rights and penalties, whilst still surrounded by friendly and loving influences; instead of under a despotic will, as at home, however sweetened by love, and indeed identical with it. He will have in after life to live by law, it is good he should learn to do so early, and not expect to find everything free from discipline, or hardship even. How much bitterness would be saved if the vagaries of undisciplined natures, which few neighbourhoods are without, had been checked in boyhood, when law could be applied to such childish ebullitions. Spoilt children of mature years are like grit in the wheels, both in society and in public life.

For the reasons which have been mentioned, caning or flogging is an absolute necessity for

working the ordinary discipline of a school well. But certain precautions should be taken against its being hasty or unjust. No caning or flogging ought to be inflicted at the moment the offence is committed; or by the master under whom it is committed. The headmaster should have the unenviable prerogative of inflicting it in all the more important cases. A lower master should be empowered to do so for petty offences in the lower classes. It should be inflicted at one stated time, and in the presence of all who like to witness it. These are necessary safeguards against temper and haste. Even where there is no doubt about the offence, the question often is, not what a fault *deserves*, but *what is best for the culprit and the school*. And a little reflexion will often decide, that what is best, is an entirely different thing from what is deserved. Be this as it may, whatever are the opinions on this subject, it cannot be disposed of in a hurry by a whiff or a sneer. The whole question of punishment is full of difficulty, and must meet with earnest treatment from every wise and practical man.

It would be easy to draw a very true and not

very bright picture of boys, and the difficulty of dealing with them, but it is the purpose of this treatise to show a trainer's duty, rather than his trials. Nevertheless, it would be well to bear in mind that no words can exaggerate the spoiled nursery-temper, the selfishness, the indolence, the low morale, the carelessness of consequences, the transcendent folly of some boys, united with a conceit coextensive with their folly. The power of not learning, too, is quite a gift, which must be experienced to be credited; the power by which boys, and not bad boys either, will daily be brought in contact with knowledge to no purpose. How, like the children's toy, the same rabbit is moved by the same wires, into the same mouth, down to the same stomach, of the same wooden bear *ad infinitum*, always swallowed, never digested, a perpetual revolution of purposeless seeming feeding. It is quite certain that whatever powers of inspiring, exhortation, rebuke, or punishment it is wise and effective to use, will be needed in a school.

And in the matter of punishment, practice brings to light that the choice of wise and

effective punishment is very limited ; whilst serious mental mistraining may easily be brought about unawares by bad punishments, which produce habits of slovenly work and haste, distaste for writing and reading. At all events, exceeding waste of time is often the result, though the main object in life is to learn never to waste time. And all this takes place, because men are seeking to avoid a phantom, dressed up by popular opinion to be knocked down and abused.

Grave professional questions are sure to be full of practical difficulties, requiring experience and knowledge to estimate and deal with them. Indeed, most frequently, in actual life and practice, there is no absolute good possible, a choice of the least evil is the only thing open for the wise man to make. The theorizer looks at the map, and goes from London to Oxford straight as the crow flies, the traveller who actually has to get there, drives to the railway-station, though the line does go round. But all will admit how much we should like to float through the air—if we could.

CHAPTER XVI.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power, (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.

TENNYSON. *Ænone.*

THE internal life amongst the boys themselves needs a few words, as far as it is affected by school laws, and takes its shape from them. Much certainly of what has been stated in the previous pages as necessary for a great school, bears on this closely, and all has a general influence; but there are some special questions connected with it which require to be stated and understood. If a great school is of necessity a free and trusted commonwealth, it must equally

of necessity have its own machinery for carrying on a free life ; there must be a recognized constitutional power amongst the boys able to guard their liberties, and prevent their being abused. First of all, then, there is something of value to lose. That is the starting-point. The internal order and discipline of every great school ought to revolve round the central principle of the perfect lawfulness of every outdoor game, or amusement, calculated to train the body and mind, and its corollary, that all unnecessary restraint is removed. The greater the freedom, the more numerous the privileges a school enjoys, the more ground there is for expecting the boys to uphold their system ; the less temptation there is to break it, the greater power of punishment if it is broken. It ought not to *pay* to do wrong. The loss should be clearly greater than the gain.

It is quite possible to make the outschool life so full of manly liberty, and to give such scope for all manly pursuits, and true amusement, as entirely to remove any real temptation to do evil, and make it a deliberate and mean choice taken at great risk. But, until this is done, and

the school recognizes that its laws and its privileges are its happiness, and that to infringe them and betray them is false and treacherous, and, above all, childish folly, there can be no sound internal government.

Every society can banish, if it chooses, any offence it thinks good to ban by the exercise of public opinion. A school ought to be made to ban treachery in its daily life. For instance, if the boys are allowed absolute freedom to walk where they please, on the implied contract that they do not go into pot-houses, the public opinion of the school can prevent this being done, or send any culprit to Coventry, as a convicted traitor, on detection. This, however, can only be if the boys amongst themselves have an organized means of expressing their will, and of putting their will in force, a recognized authority which can act without calling in the power of masters. This is provided by the head-master investing the præpostors or upper boys with power, and by their acting as the ordinary guardians and administrators of internal law in the school. And if on any occasion they do not so act, or the

school does not co-operate with them in so acting, then the head-master, on detecting treason, should punish the whole school by deprivation of privileges for a time, and thus make it the direct interest of every boy to keep the society free from treason. In this manner the school learns to rule itself and manage its own internal life. The wonderful training this is to all parties concerned, and how admirably it fits them first to obey laws, and afterwards to be in responsible situations, will be evident at a glance. Under one name or another, and with varying powers, præpostors have existed from time immemorial in the great schools. They are the school parliament, the constitutional channel of law, the one thing that makes a great school cease to be a despotism, and gives freedom as far as freedom is possible.

But care must be taken that, although elected from amongst the boys themselves, their authority should not become tyrannical. It requires to be strictly defined. As guardians of the school liberties, and bound to see that they are not treacherously taken advantage of for evil, they

should have power to try any case of school discipline, and to punish on conviction. But this power should be limited by compelling them in every case out of the commonest routine not to act singly, but in a body, to try the offender as a court; and also, before beginning, to give him the choice of having the matter laid before the head-master, if he prefers it; their sentence, moreover, being subject to an appeal to him. Whilst the head-master on his part never acts as head-master in any case brought before him by them, but simply as their president in case of appeal, as their adviser and executive in case of their consulting him. Such a tribunal furnishes an intermediate power, able to deal with all internal matters, appealed to by high and low; and in many instances either prevents wrong altogether, or greatly mitigates the penalties which would have to be inflicted if the head-master dealt with the case officially. All the boys also have in this their own coercive power, for if a companion will not attend to a warning, they can appeal to their own officers to make him obey a school-law, and not endanger the

liberties of all for the falsehood of one. This is quite different from tale-bearing; it is a legal remedy. In society no one considers a person mean who brings a thief to justice, because society has its common bond which the good will not permit the bad to imperil. And if masters and boys are a society with their common bond, and this can be the case, why should the thief be protected and the true man betrayed and sacrificed? Certainly if the masters are one body and the boys another, and their interests distinct, by all means let the boys uphold each other in all things; but if the masters and every boy in the school who is not a low profligate, or on the way to be so, are on one side, why should the mean minority on the other weigh against the honour and good of all? Set up a standard of truth and liberty in the midst, let both masters and boys rally round it. "Honour amongst thieves" is but another name for dishonour. Leave the "thieves" to themselves, let the true men support one another.

Self-government is the object a great school proposes to itself in its life and laws, and the

præpostors are the machinery for carrying out this self-government amongst the boys themselves. Without them the masters are despots, and despotic laws must, as far as they can, do the work of sound internal popular government, self-worked, and within reach of all. True liberty is not impossible in schools where there are no unnecessary restraints, where there is much to lose and little to gain by treachery. The præpostor-system in such a school is the recognized channel by which that sense of justice, honour, and appreciation of truth works, which many generations of "thieves' honour" have not, and cannot, entirely extinguish amongst the young.

Another question has been bandied about in a curious way, and suffered much from friends and foes, the question of "fagging."

Certainly, if fagging means the cruel necessity of the younger boys doing all manner of menial offices for the elder, because there are no servants to do them, as there ought to be; if it thus pervades the whole domestic life with labour, and too often with cruelty, no words are too strong to reprobate the practice. Boys are not

sent to school to be made something between a housemaid and a shoeblack.

Or again, if fagging enters into the school-games, and taints them with a sort of curse of slavery for the little boys, this is not much better.

But if it means, as it should do, a just law, by which all power of compelling the weak to do work for the strong is utterly stopped, and such power as there is, is lodged in the hands of a comparatively small number, whose character and intellects have gained them position in the school, and fitted them to wield it, then fagging is a great defence against oppression, instead of the contrary.

The matter is generally debated as if the alternative was fagging or no fagging.

But this is not the true statement. By whatever name it may be called, there is not a family in the land without "fagging." Some one runs messages and shuts doors, &c. And that some one, somehow, is not generally the eldest son or eldest daughter.

If a number of boys are gathered together, the same thing holds good. Who, then, shall the

“some one” be? that is the question. If there is no fagging (as some proudly boast), that is to say, no legal form of this, nothing can be simpler; there is no fagging, but—the *strong* compel the *weak* to serve. A little boy, however high in the school, cannot be safe from the tyranny of the most stupid and incompetent lout in it, if he is stronger. As a fact, every school has a certain number of big stupid boys, rather low in the school, their “dangerous class.” “No fagging” means lodging much power in these clumsy hands, aggravated by the bitterness of its being illegal and unjust. Might is the law of such a society. But might is the law of savages. A school with no legal form of fagging is reduced to the level of a savage tribe, and no boy can consider himself safe as long as there is a stronger arm than his own in it. This is a pleasant state of things, and an excellent training in habits of law, order, and justice, elevating brute force in the place which of all others should teach how contemptible strength is, unless wisely directed. But a legal system of fagging at once dethrones these clumsy tyrants, makes them servants instead of masters, care-

fully guards against promiscuous slavery, and removes the bitterness of injustice from the exercise of such power as remains. In fact, it is the law of a civilized nation as contrasted with the "might makes right" of savages. No fagging means no *law*. Decidedly there are many evils in human nature it would be nice to get rid of; perhaps this fact of a few of the higher boys being legally allowed to fag some of the lower boys, though it also makes them their protectors, is one. But human nature is human nature, and any system which abolishes human nature, and is Paradise, will probably be a great success, at least so far as having a very successful serpent in it. The tenderest mother had much better wish for her son a few masters, and responsible, than that he should find a master in every one stronger than himself, and be trained by the law of the fist. Fagging, so far from being bullying, is a law that protects the weak from the strong by the only means that can effectually do so, namely, by destroying brute force, and reducing it to insignificance in the school-government, and lodging a power, which

must exist somewhere, in the hands of a few, and those the best qualified by position and intellect to wield it well.

With respect to "bullying," whilst the thoughtless cruelty and selfishness of some boys is very great, and single instances of oppression will, doubtless, from time to time occur, a school that is conducted on a genial and kindly basis of treating all boys carefully and truly—a school that is one society, not two, will be as free from it as possible. Bad treatment breeds bad treatment. The oppressed almost invariably become oppressors; a hard and unfeeling government makes individuals hard and unfeeling to one another.

Bullying can seldom be reached by direct punishment, but every word that has had reference to a good school-system, has had reference also to putting down bullying. The only antidote and safeguard lies in the goodness of the school and main school-life, acting on the minds and habits of the boys, and humanizing them. There must be bullying where there is neglect; it is an inflammable gas generated in such localities.

But, directly or indirectly, the question has

already been discussed; so also has that of school-games. For it has been implied that the masters encourage and support the school-games in every possible way, and make common cause with the boys in their amusements. When this is really the case their presence, instead of acting as a wet blanket, will have the directly contrary effect; and if education is to take up its proper position, it will not be by making masters belong to a different creation from boys, but by their showing themselves thoroughly capable of understanding and advancing all manly pleasure, even if they do not share in it personally. It is most refreshing to emerge from a slaughter-house of concords, moods, and tenses, strewn with murdered particles of language, into the open air; most refreshing, instead of looking on boys as reservoirs of bad grammar and vexation, to escape to a thorough good game, and restore the balance of human nature by a hearty sense on both sides of both understanding a good drive or cut, of both admiring a stinging catch, which sends mutual respect tingling into the tips of the fingers. If the school-life is to be one, and school-honour

depends on this, half the life, the out-door half, and in the boy-mind not the least important half, must not be left out of calculation. There must be thorough unity of purpose with masters and boys in every good thing. Remove this, there is no standing-ground on which to plant the lever that shall move the boy-world, or form the starting-point of the honour and truth of a great school.

One thing, however, requires to be strictly guarded against. There must be no luxury in all this genial life, not the faintest approach to it. Everything, indeed, should be good, but of a hardy type. There is no doubt that the wintry harshness of the old system, whilst it ruined many, did nevertheless brace up, or drive some few into very vigorous efforts. It was so cold, they were obliged to warm themselves somehow by some fierce exercise; so they took refuge in the excitement of hard reading, or hard something or other. This gains applause even when accompanied by hardness of a less delectable kind.

The whole efforts of a school ought to be directed to making boys manly, earnest, and true,

by everything around them, all they do, and all that is done to them, being of the best stamp. If this is done, everything else is but part of it. First make them true, make them men, by the work and life in and out of school, and be sure there will be no want of classmen. Do not, in artificially forcing a few classmen, lose sight of the more important element that they should be men. That will be the best school, which when others claim as their distinctive characteristic the *Class-man*, or the *Gentle-man*, or the ——man, has set itself steadily in all honour and truth to train *Men*, by making their work true and complete, their play true and complete, their lives true and complete, and out of this, *true men*.

CHAPTER XVII.

Not, however, that we should go about, making every man, and above all, every woman, his and her own doctor, by making them swallow a dose of science and physiology, falsely so called. There is much mischievous nonsense talked and acted on in this direction. The physiology to be taught in schools, and to our clients the public, should be the physiology of common sense, rather than that of dogmatic and minute science; and should be of a kind, as it easily may be, *which will deter from self-doctoring*, while it guides in prevention and conduct; and will make them understand enough of the fearful and wonderful machinery of life, to awe and warn, as well as to enlighten.

Horæ Subsecivæ, Preface, p. xiii.

So far of schools. Yet a treatise on schools would be imperfect which did not say something about homes. It is a delicate and dangerous subject to touch on; but after all, the homes first make the schools, before the schools have a chance of making the homes. English education is what English homes choose it to be. Whatever the homes demand, in time they get. If their demand is good, they raise men to its level; if bad, they drag them

down to that. It is idle to suppose that the ordinary schoolmaster, with every moment of his time occupied, full of anxiety about the school, and with many real difficulties in making it work well, will waste his strength, and risk his success, by withstanding pressure from without; or hesitate in taking the readiest way, that is not dishonest, to establish his reputation, or avoid a dangerous attack on it. The mere exhaustion of hard work makes such a man inclined to give way, if only to escape the trouble of resisting.

That this is no fictitious picture drawn from imagination, the following extract from an essay written by a schoolmaster, for the benefit of schoolmasters, and published as such, will somewhat prove. The writer says, "If a boy be *obstinate, idle, or lazy*, do not trouble yourself about him; it is not worth your while; as parents will seldom assist you, but will speak ill of you for punishing him; while they are generally most to blame." So far the essay; but if this advice is true with respect to intellectual matters, it is tenfold more so with respect to moral delinquencies. It is easy to abuse the Essayist for a low tone of morality,

but that will not help the boys, nor alter the fact that this is sure to be the result of such a state of things as the writer describes; and, on common grounds, the result is very defensible. There is no reason why parents, who look upon the school-work as so much money's worth, should get more than they pay for, more than they want. If they object to a master's discipline, and distrust his professional skill, by what worldly principle is he bound to force his goods on unwilling purchasers? Why run the risk of martyrdom as a Christian, for those who view him as a shopkeeper who does not understand his business? It is perfectly true that in proportion as these views are acted on, schools are lowered; but, if parents wish it, nothing can be said against it in the market-place, whatever may be the verdict on higher grounds. No one has any right to expect to buy martyrs. Hard-working and able professional men will not endure being treated as if their life-long study and experience was a fit subject for fragmentary discussion and off hand condemnation. They have neither time to fight, nor inclination; it is a great temptation to them to let things alone. Very often it is not

possible for a private person to be a fit judge of school questions of discipline and government; they are very complicated, and have many bearings; most men, if attacked on such points, will follow the advice of the writer of the paragraph quoted above, and give his assailants what they ask for, though it is a bad article.

But if this tendency is true in things which are absolutely in the power of schools to do, or not to do, how infinitely the evil is increased when strong self-interest, the desire for rest, and fear of strife are brought to bear on schools bound by old traditions, powerful and wealthy, in questions which cannot be thus summarily settled within the school itself. Their prestige and stereotyped glory hang like a stone round their neck as soon as they attempt to move. They are safe as long as they are quiet, but are hopelessly fettered by the clinging love of generations. If the ivy is cut away, the pillars that support the wall are gone, for the parasite has become the pillar. Thus they have everything to lose, and little to gain by change. Ignorant and hostile Trustees, loving but exasperated partizans, prescriptive

rights, divided opinions, unceasing work amidst it all, make school reform no joke to any but those who write about it from an indignant leisure. The ablest and most zealous man alive might well pause before he set to work to put an old and time-honoured school into thorough order. Well might he calculate the chances, and doubt his power, for even if all his colleagues were agreed, and all the internal authorities were agreed, and the way to carry out reform was clear, still there would remain the absolute certainty to an experienced man, that the zealous support given to the old school as it is, means, reversing the shield, the most bitter animosity against effective change; for change would break up dreams, and convert the sunny indifference of many into something more active and less pleasant. Though a fresh crown and kingdom may be gained in the contest, the old one is almost sure to be lost. Why run the risk? This is the case, if the school is one of ancient glory. If the school is unknown, things are almost worse. There are far easier ways of passing life not dishonourably, and gathering wealth, than making costly changes, which few

understand, and aiming at an excellence which is rebelled against, and scoffed at, and even when attained, only half believed in; while as long as doubt and difficulty exist, and his heart sinks within him, half faithless to its own belief, a reformer has no friends.

If any fixed elementary principles were acknowledged and recognized as necessary in every great school, and schools were classified according to the presence or absense of such requirements, work would be less hopeless. But if there is no such general agreement, it is worth no one's while to be the first to try the ice. If it bears, well and good; but if not, the water is deep and cold, and the crowds on the bank are muttering "fool." Retrenchment in education is the order of the day. But days of retrenchment are not days for dangerous experiments.

However, this is certain, the schools of England will be good or bad, according to the wishes of the homes of England. There is no lack of working-men, if they are wanted; but how to work in the chaos of cries is no easy matter to decide. Let the homes look to it. If the work

is great and responsible, endeavour to get the best men, and throw the responsibility on them of doing the work of their lives well. They have every thing at stake. Good work will scarcely be got out of the worker, if the principle followed is: "Chain him up tight, that he may do as little harm as possible." A system which has for its mainspring, "Provide against harm, no account need be taken of good," will do for dull mechanic workers, and dull mechanic work, but as long as this earth lasts, good work, and wearing work, and responsible work, will not be done by chained workers. Either do not trust great things to men, or else deal in a generous and free spirit with those to whom great things are entrusted. No punishment is too severe if they betray their trust, but no liberty of action is too great till they are proved unworthy. If children are precious, and human lives not to be bought and sold, and to educate well requires all the knowledge of the trained intellect, all a good man's patience and a brave man's heart, believe and act on this belief. If not, let no one wonder that the

servants are of the same spirit as their employers, and that proposals of reform are met, as of old, with the significant cry, "Great is Diana of the Ephesians"—a divinity whose worship will never be out of date.

THE END.

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